

**SRI SATGURU JAGJIT SINGH JI**  
**DISCOURSES**







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# ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ

*Sun Updes Hiradhai Basaavahu*  
*Listen to the teachings, and enshrine them in your heart*

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DISCOURSES

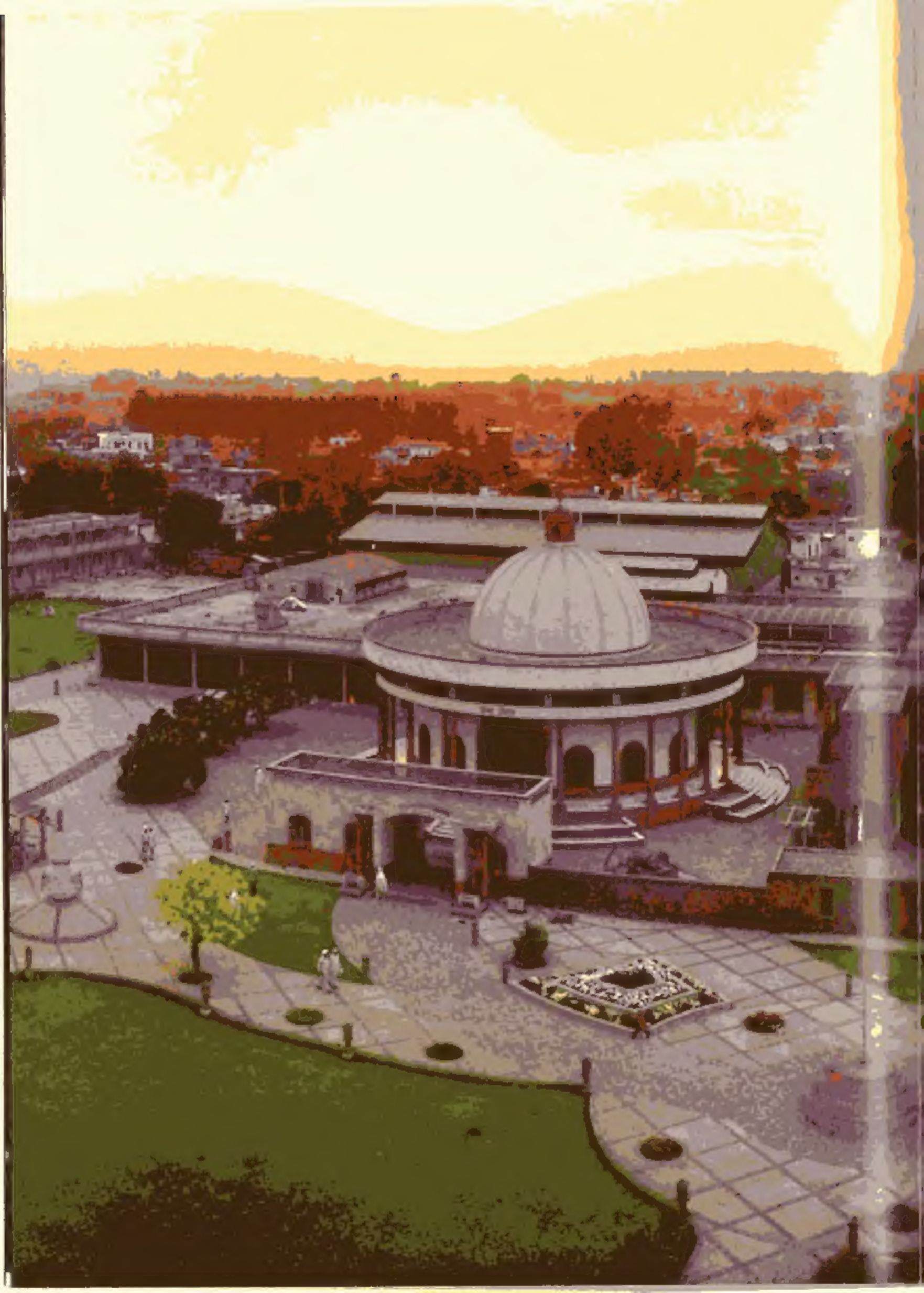




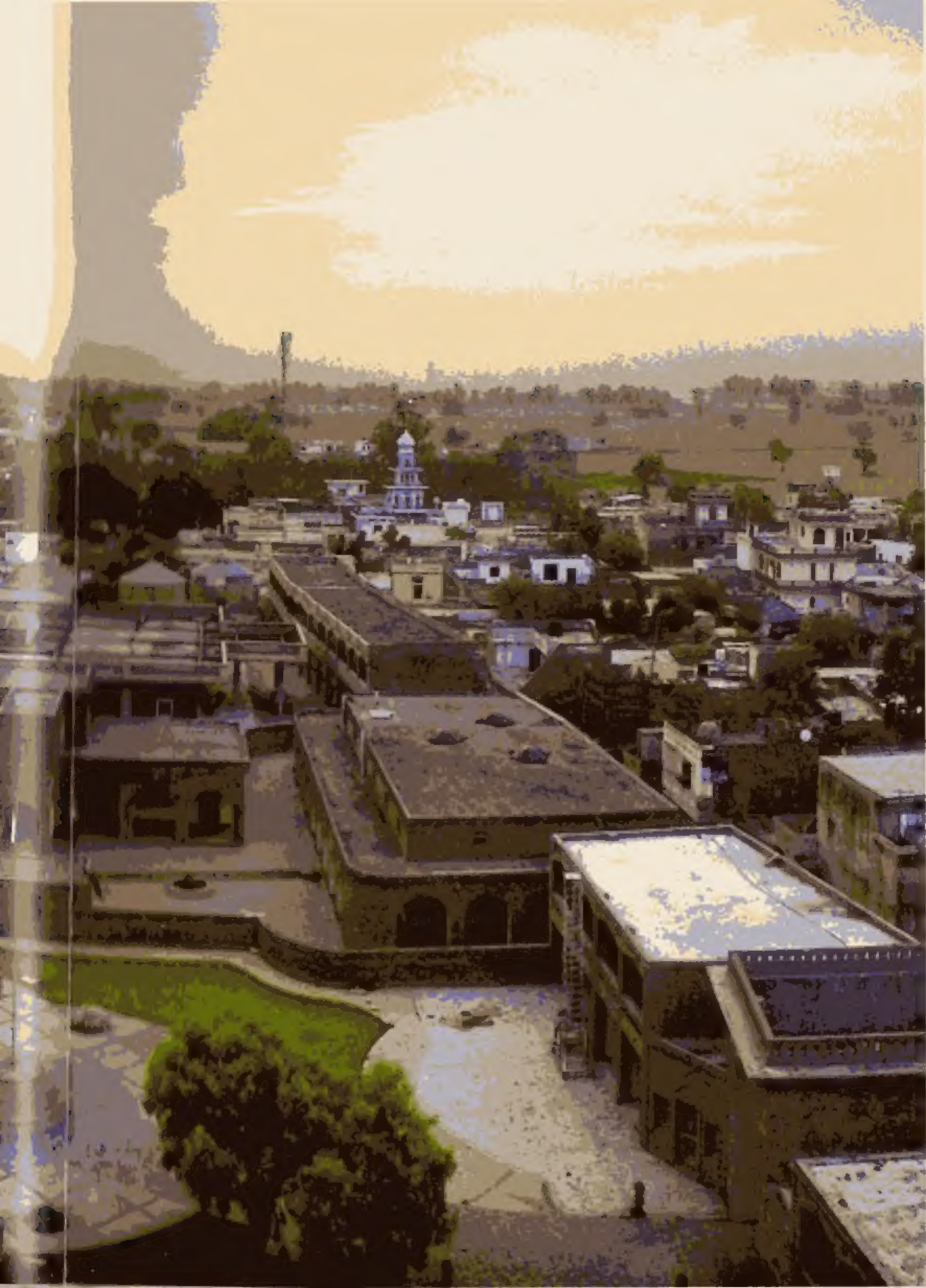
# CONTENTS

ix	FOREWORD
1	MEDITATING ON NAAM
11	COMPANY OF SAINTS
19	SURRENDER TO THE SATGURU
31	ATTAINING PEACE OF MIND
43	CHARITY
49	FORSAKING EGO
57	ERADICATE JEALOUSY
63	DEATH IS INEVITABLE
75	REMEMBERING THE LORD
85	KARMA
95	THE ROAD TO ENLIGHTENMENT
103	RESPECT ALL FAITHS
113	PRAYERS AND MEDITATION
121	THE IMPORTANCE OF A GURU
129	GLOSSARY











## FOREWORD

**H**is Holiness Sri Satguru Jagjit Singh Ji, the supreme spiritual head of Namdhari Sikhs from 1959 to 2012, was a limitless personality who travelled the globe spreading the message of Sikhi. He encouraged everyone to rise above religious boundaries, eschew unnecessary ritualistic practices and ultimately unite with the Almighty Lord. Satguru Ji practiced the philosophy of Sri Satguru Nanak Dev Ji and preached it through individual interactions and His profoundly enlightening discourses.

In addition to His supreme spirituality, Satguru Ji was a great social reformer who encouraged Namdharis all over to adopt simplicity in all aspects of their daily lives, including the celebration of special occasions. As a result, Namdhari weddings are renowned for their simplicity with no pre or post wedding formalities. Furthermore, to eliminate the practice of dowry, Satguru Ji encouraged young couples to take vows of not demanding or accepting dowries. He was also keen to enhance the welfare of the youth and established the Satguru Partap Singh Academy in Sri Bhaini Sahib, thus making education accessible to thousands of young children in the region.

Continuing on the path of Sri Satguru Ram Singh Ji, He worked relentlessly for the upliftment of women. Female infanticide was strictly forbidden (an act which was prevalent amongst many north Indian communities) and an effect of this, the gender ratio amongst Namdhari Sikhs has been maintained at close to perfect. Women were also encouraged to take an active part in classical music and religious congregations.

Classical music was a passion of Satguru Ji's. He encouraged and promoted Indian classical music in its purest form, not only within Namdharis, but also amongst the wider breadth of people He interacted with. Numerous *sangeet samelans* were organised in memory of His father, Sri Satguru Partap Singh Ji, where celebrated and budding Indian musicians participated and sought blessings from Satguru Ji. His persona and charisma on the music front was so illuminating that prominent musicians of India felt privileged to perform in Satguru Jagjit Singh Ji's holy presence. An accomplished vocalist and dilruba player himself, Satguru Ji was consummate in His knowledge of *ragas* and *talas* and produced

numerous compositions, most of which were spontaneously composed. Satguru Ji was also at the forefront of preserving and promoting a wealth of traditional compositions from *rababis* of Punjab and keeping *gurmāt kīrtan* in its purest possible form. He encouraged music among the youth and propelled students to prominent musicians to learn from and to then contribute in *gurmāt kīrtan diwans*.

Satguru Ji had a special affection towards the youth, as He believed they were the key to the future progressions of any community. Youngsters also felt a special bond with Him, with many developing closer bonds with Satguru Ji than their own parents. He preached the mantra of health and fitness as being beneficial, even for meditation. An avid sports fan, He encouraged the youth to take up sports and other activities whilst practicing the tenets of Sikhi. As a result of this, a successful hockey academy was established, which has consistently produced some of the best teams in India with many players going on to represent India at the international stage. The Namdhari Hockey team, as part of Satguru Ji's vision, is also recognised for its distinctly Sikh uniform incorporating the *dastaar* and *kashera*.

He made an immense contribution towards the development of agriculture among Namdhari Sikhs. Sri Jiwan Nagar was an arid and undeveloped area in the 1950s; however, today it is regarded as one of the most agriculturally developed regions in the country. Satguru Ji promoted the successful cultivation of oranges, grapes and other fruits, many of which were considered as unsuitable for the local conditions at the time. He also distributed land to the needy in other areas of Northern India including Haryana and Punjab, thus ensuring the welfare of the Sikhs was addressed. His Holiness also inspired and blessed the establishment of Namdhari Seeds in Bangalore, Karnataka.

Reflecting upon the words of Satguru Ji and embedding them into our daily lives can enable us to attain that inner peace which is perceived to be elusive for so many. This inner peace changes our perspective and naturally generates a positive energy in our surroundings and within us. The discourses of His Holiness revolve around *Gurbani* and explain its philosophy with easy examples so they are comprehensible to all.

The concept of this translation came to mind as a large number of the younger generation are unable to understand Punjabi. Satguru Ji emphasised the importance of learning Punjabi for every Sikh, so that they can aid their interpretation of *Gurbani*; without which understanding the nuances of Sikhi can be difficult.



In short, Satguru Ji led by example and preached how one experiences the stage of enlightenment through detachment whilst continuing to shoulder the daily responsibilities of their life. The discourses given by Satguru Ji are not bound to practicing Sikhs alone, they are equally relevant for all as Satguru Ji's goal was to join each person to that one Almighty Lord.

This was a challenging task due to the difficulty of translating the nuances of spirituality and *Gurbani* in another language. I acknowledge the dedication of the many individuals who assisted in translating and piecing together these discourses of Sri Satguru Jagjit Singh Ji.

Sri Satguru Uday Singh Ji  
Present Head of the Namdhari Sikhs  
December 2015



## MEDITATING ON NAAM

**W**hen people start meditation, one of the questions they often have is that they are unable to concentrate. This is heartening because the most difficult step of beginning to meditate has been taken, and only once a person is meditating do they think about concentration. This sense of realisation does not occur to us whilst watching a movie or when indulging in gossip or slander. It is only when we step on this path of *naam simran*, do we begin thinking about our shortcomings; just as someone can only be treated when they acknowledge they have an illness. Therefore, those who meditate should not lose faith even if initially they feel they are unable to concentrate.

In His discourses, Sri Satguru Partap Singh Ji narrates the account of Lord Krishna and the Gopis. When the Gopis enjoyed the transcendental company of Lord Krishna, they became so proud and thought that the Lord was within their control. No sooner did they think such; their Lord disappeared amidst them in order to curb their pride. Not able to cope with the loss of their beloved Lord, the Gopis prayed for Him to reappear and sought the help of the saints of *Satyug*, *Treta* and *Duapar*, but to no avail. Finally, when they beseeched Him through the saints of *Kalyug*, Lord Krishna appeared in an instant. Astounded at this occurrence, the Gopis asked why the Lord accepted their prayers through the saints of *Kalyug* despite the fact that the saints of the preceding three Yugas are known to have carried out much lengthier and arduous penances. The Lord answered that it was much easier to meditate in the earlier ages where *dharma* was strong and the environment more conducive for devotion to God. Whereas in *Kalyug*, *dharma* is weaker and the tendency of devotion towards God is far less, therefore those who take the time to meditate in *Kalyug* are truly blessed.

We can also use the example of Muslim pilgrims in Mecca. Consider the environment and circumstances under which they endure their prayers; there are no trees for shade, water is sparse, the surface is sandy and not to mention the intense heat of the desert. Yet despite these difficulties they complete their prayers diligently. In contrast, those who have only experienced the luxuries and conveniences of modern living;

can they comprehend the difficult conditions endured by those in the desert? Similarly, in the earlier ages of *Satyug*, *Treta* and *Duapar*, vices were far less and lengthy penance was easily attainable. By comparison, in *Kalyug*, we are constantly battling with negative vices and in spite of these, those who are able to rise above this and continue to be devoted towards God are truly blessed souls. Equally, these individuals are only able to remain so because of Satguru Ji's blessings.

It is true that when we meditate, our mind wanders but physically at least we are still sitting in one place and meditating; this in itself is beneficial. Sri Satguru Partap Singh Ji used to give the example of two monkeys; an unchained, mischievous monkey that jumps around causing destruction and a chained monkey, that continues to be playful, but does not cause any destruction. Likewise, though the mind wanders, meditation at least chains your mind to a righteous cause.

Let us consider another analogy. We are exposed to various different foods, some delicious and some not so. However, when we are hungry we tend to ignore any shortcomings in the taste i.e. too much or too little salt etc. As a result, because of our hunger we still end up eating the food even though it may otherwise be considered to be 'tasteless', thus satisfying our hunger. Similarly, when one meditates on the name of the Lord, the fact that one is seated, irrespective of whether it is perceived as being quality meditation or not, it still impacts the mind positively. To enhance this impact, we should try and focus on the image of Sri Satguru Ram Singh Ji with the longing of receiving their divine *darshan*. *Gurbani* emphasizes the importance of this technique as:

ਮਤਿਗੁਰ ਕੀ ਮੂਰਤਿ ਹਿਰਦੈ ਵਸਾਏ

*Satgur Kee Moorat Hirdai Vasaa-ay*

*He who enshrines the image of his Satguru in his heart*

ਜੇ ਇਛੈ ਸੇਈ ਫਲੁ ਪਾਏ

*Jo Ichhai So-ee Fal Paa-ay*

*He obtains the rewards that he desires*

Today in an era where several morally damaging forces surround us, it is truly commendable that one is still able to sit and do *naam simran*. While doing so, we should keep in mind not to harbour hatred towards anyone and be more worried about introspection rather than worry about what others do.



Sri Satguru Partap Singh Ji narrates an excerpt from Sant Dhyani Singh Ji's book, in which Sant Ji wrote that several animals come and bathe in the holy waters of the river Ganga and pollute it with their filth; but these animals are also God's creation. They are merely behaving the way they are made to be. Similarly, since human beings are superior to animals, they should perform their actions in a positive, responsible and model way.

Sant Ji also went on to say that sunrise and daybreak spreads cheer amongst animals and humans alike. One can see birds chirping at daybreak, animals start moving about and humans go about their daily chores. A few species like the bat which are also God's creation turn blind at daybreak, in the same way, there will always be people who perceive negativity despite being exposed to positive environments and like the bat, ignore the presence of light.

Similarly, some people take offence when Namdhari Sikhs praise their Satguru; although our sentiments are aligned to the fundamentals of Sikhi and Gurbani. This Gurbani that we read every day describes the attributes of a Satguru as a living person only and none other. Gurbani states:

**ਸਤਿਗੁਰ ਕੀ ਮੂਰਤਿ ਹਿਰਦੈ ਵਸਾਏ**

*Satgur Kee Moorat Hirdai Vasaa-ay*

*He who enshrines the image of the Satguru in his heart*

The image that this passage of Gurbani is referring to can only be referenced to that of a human incarnated Satguru. It is an image we remember after having seen the human form of Satguru Ji, an image that can be enshrined in the heart.

The world we live in is described as an illusion according to Gurbani and can be a source of sadness and darkness that a mere mortal can only successfully cross with the guidance of their Satguru Ji. Gurbani reminds us as below:

**ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਾਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੈ**

*Tam Sansaar Charan Lag Taree-ai Sabh Naanak Barahm Pasaaro*

*O Nanak, bowing down onto the feet of your Satguru, you are blessed and empowered to combat this dark, illusionary world which is just an extension of His existence because He permeates the entire universe*

Again, the Charan that this passage of Gurbani refers to can only be associated with a physical manifestation of a Satguru. Sri Satguru Ram

Das Ji has also written a hymn in Raag Malhaar as below:

ਜਿਤਨੇ ਜੀਅ ਜੰਤ ਪ੍ਰਭਿ ਕੀਨੇ ਤਿਤਨੇ ਸਿਰਿ ਕਾਰ ਲਿਖਾਵੈ

*Jitnay Jee-a Jant Parabh Keenay Thitnay Sir Kaar Likhaavai*

*All the beings and creatures which God has created - on their foreheads  
He has written their destiny*

ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਦੀਨ੍ ਵਡਾਈ ਹਰਿ ਜਨੁ ਹਰਿ ਕਾਰੈ ਲਾਵੈ

*Har Jan Ka-o Har DeenH Vadaa-ee Har Jan Har Kaarai Laavai*

*The Lord blesses His humble servant with gloriousness of naam and  
helps them remain imbibed in it*

ਸਤਿਗੁਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ

*Satgur Har Har Noam Darirh-aavai*

*The True Guru implants and propagates naam, the name of the Lord,  
Har, Har, within us*

What should we then offer to such a benevolent Guru? Gurbani goes on to clarify:

ਤਿਸੁ ਗੁਰ ਕਉ ਛਾਦਨ ਭੋਜਨ ਪਾਟ ਪਟੰਬਰ ਬਹੁ ਬਿਧਿ ਸਤਿ ਕਰਿ ਮੁਖਿ ਸੰਚਹੁ  
ਤਿਸੁ ਪੁੰਨ ਕੀ ਫਿਰਿ ਤੋਟਿ ਨ ਆਵੈ

*Tis Gur Ka-o Chhoadan Bhojan Paat Patambar Baho BiDh Sat Kar  
Mukh Sanchahu Tis Punn Kee Fir Tot Na Aavai*

*Offer the Guru sacred foods, clothes, silk and satin robes of all sorts;  
know that He is True. The merits of this shall never leave you lacking*

ਸਤਿਗੁਰੁ ਦੇਉ ਪਰਤਾਖਿ ਹਰਿ ਮੂਰਤਿ ਜੋ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵੈ

*Satgur Day-o Partakh Har Moorat Jo Amrit Bachan Sunaavai*

*The Divine True Guru, in Person is the Embodiment, the Image of God;  
He utters the sacred Word by mouth*

The concept of a Satguru as projected by Gurbani is clearly that of a living Satguru and as Sikhs our objective should be to try and tread on the path that such a Satguru ordains. In doing so, if that offends anyone we should pray to Satguru Ji that they be blessed and may calmness prevail over them. We should not harbour hatred towards them nor should we feel offended by them.

It is with the benevolence of Satguru Ji that one is blessed into this human form, yet we spend our entire life seeking blessings of sons, daughters, and other worldly desires. We do not realise that for example, begetting a son is not necessarily the source of all happiness. We come across incidents where parents strive for a son, only for the son to be hopeless.

There is a couplet written by *Kabir Ji* in *Gurbani* to this effect:

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਲਛਮੀ ਮਾਇਆ

*Putar Kaltar Lachhmee Maa-i-aa*

*Children, spouse and wealth*

ਇਨ ਤੇ ਕਹੁ ਕਵਨੈ ਸੁਖ ਪਾਇਆ

*In Tay Kaho Kavnai Sukh Paa-i-aa*

*Who has ever obtained eternal peace from these?*

Sri Satguru Partap Singh Ji used to say, "You raise your children, educate them, help them get a job and enable them to become self sufficient but then they leave and go away."

We also hear about unfortunate instances where parents have taken the lives of their children for the sake of properties or other material possessions. When we move away from the righteous path and away from the *saadh sangat* then we can only experience pain.

On the other hand those who follow the righteous path under Satguru Ji's guidance and become regular members of the *sangat* reap benefits. For example, Baba Jawaher Singh Ji was a true saint; whatever he would utter was always fulfilled. He had even trained his body to overcome sleep so as to use that time to meditate and become spiritually at one with Sri Satguru Ram Singh Ji.

A saint even of his stature, a remarkably enlightened soul would cook and carry out chores for his son. When somebody asked him why he does so, he replied that in his previous life, babaji had taken a loan of one rupee from his son which he was unable to return before his death. Therefore, by working and carrying out all these chores for his son he was in fact merely settling an old debt. This is the depth of thought and thoroughness that such enlightened souls have, because they spend their lifetime living on the path set out by their Satguru.

On the other hand the normal disposition is to think 'I have done so much meditation, yet I have not received any reward' or that 'I bathe every day during the ambrosial hours, yet I did not get this or that'. When

we consider such thoughts we convert our pious acts into sinful acts without realising and as a result there is no value in whatever we have done. We need to understand that there are aspects of our present life that could have been driven by karma from our past lives. Although we do not know what karma we have accumulated from past lives, for argument sake, we ignored the past and are accountable only for sins carried out in this present life, we probably have so much to pay for that we may never be acquitted. Gurbani states:

ਲੇਖੈ ਕਤਹਿ ਨ ਛੁਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੁਲਨਹਾਰ

*Laykhai Kateh Na Chhootee ai Khin Khin Bhoolanhaar*

*Because of the balance due on his account, he can never be released;  
he makes mistakes each and every moment*

Satguru Ji has been most compassionate. He continually forgives us, has blessed us with this human form and then above all made us His Sikhs. With all that, He has also given us the understanding, and in effect presented us with an opportunity to immerse in *naam simran*. We do not know who's turn it will be next (to die), but until then, we should do whatever we can and meditate on *naam* as it is only for our benefit. Sri Satguru Arjan Dev Ji in *Sukhmani Sahib* says:

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ

*Jih Maarag Kay Ganay Jaahi Na Kosaa*

*On that path after death where the miles cannot be counted*

ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ

*Har Kaa Naam Oohaa Sang Tosaa*

*There, the name of the Lord shall be your sustenance*

ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ

*Jih Paidai Mahaa AnDh Gubaaraa*

*On that journey of total, pitch-black darkness*

ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਅਾਰਾ

*Har Kaa Naam Sang Ujee-aaraa*

*The name of the Lord shall be the Light with you*

On that dark path that one travels after death, the only light he finds there is the result of the *naam* he will have accumulated in his physical life here.



Pandit Gopal Singh Ji used to give the example of a Muslim girl who was a tailor by profession. In her time there was also a man called Nathua, who would dig up graves and remove clothes and valuables of the buried. When the tailor died, Nathua dug up her grave. To his surprise, he saw her grave illuminated from inside despite no lamp lit or any other source of light. He saw the girl reading the Quran whilst a snake slid up under her arm and asked her what the matter was. She replied that one day whilst tailoring, she had kept a thread that was not hers under her arm by mistake and in effect did not return it to its owner. The snake that was now biting her was actually the result of having wrongfully kept a thread belonging to someone else. Despite the snakebites, she was unperturbed and accepted this as justified; this is how minute and subtle things become for those who tread on this righteous path. Otherwise, some people do not even hesitate to steal footwear from within a Gurdwara.

When we sit in *sangat*, we should try to concentrate on Satguru Ji and seek their blessings by imbibing *naam*, but should not become proud of this righteous deed. This is where normally one falters. Gurmukh Singh Sr. who used to work in the cattle shed during Sri Satguru Partap Singh Ji's period, narrated an incident where once his request to get some garments stitched was declined. Such was his disappointment, he thought of quitting his position because he felt that despite carrying out *sewa* he was not able to get a simple piece of clothing. Only if Satguru Ji is benevolent is one saved from such a mindset - Joga Singh never went and asked Sri Satguru Gobind Singh Ji to guard him, but Satguru Ji still did. Similarly, Gurmukh Singh said that the same night he had a dream in which Sri Satguru Partap Singh Ji appeared mounted on a horse next to the cattle shed and said to him "Son you are not going anywhere, you will be very happy here." With Satguru Ji's blessings he stayed put and he knows how much happiness he has been blessed with ever since. Such dispositions are irrelevant and trivial, *Gurbani* teaches us that:

ਜਿਸ ਨੇ ਸਾਹਿਬੁ ਵਡਾ ਕਰੇ ਸੇਈ ਵਡ ਜਾਣੀ

*Jis No Saahib Vadaa Karay So-ee Vad Jaanee*

*Only those should be considered to be great whom Satguru Ji has made to be great*

Sikhs once asked Sri Satguru Ram Singh Ji, whom He is most pleased with. Satguru Ji replied that He is most pleased with those who accept the will of

the Lord. This is a very simple statement, but if accepted, one can live very happily. Therefore, living within the *hukam* of Satguru Ji should be utmost, otherwise it is very easy to become encapsulated with the highs and lows of life. For example, being in grief when someone close dies or getting upset in general when something else untoward occurs. We should realise even if we mourn or get upset, what is bound to happen will happen as that is the will of the Lord. We have no control over it and therefore accepting it makes our lives less complicated and more meaningful.

In one of their sermons, Satguru Ji explains what one's thought and disposition should be like i.e. if my son is bound to die, so be it, whatever is God's will, will take place. In my own childhood, there used to be a saint called Baba Nihal Singh. His entire body was once covered with boils and no treatment was available to him, but he never even thought about it and was un-perturbed. In effect, he accepted it as God's will and concentrated on living his life accordingly.

Just like you have all become akin to meditating, you should also make *daswandh* contribution a habit. Encourage equally those who do not meditate or contribute *daswandh* from within your respective towns. Even if initially the numbers of members committing are a few, slowly we can grow, but the main thing is to encourage everyone. In this way we are adhering to the teachings of Gurbani:

ਆਪਿ ਜਪਹੁ ਅਵਰਾ ਨਾਮੁ ਜਪਾਵਹੁ

*Aap Japahu Avaraa Naam Japaavahu*

*Chant the naam yourself, and inspire others to chant it as well*

ਸੁਨਤ ਕਹਤ ਰਹਤ ਗਤਿ ਪਾਵਹੁ

*Sunath Kehath Rehath Gath Paavahu*

*Hearing, speaking and living by it, liberation is obtained*

Once Sant Mangal Singh Ji was asked what the total number of Namdharis was. To which he answered, "Are you asking about winter or summer?" He joked that those who do not wet their hair whilst bathing in the winter months do not form part of the total count. The point is, every Namdhari family, children included, should bathe including washing their hair everyday, complete one hour of *naam simran* everyday, and complete one *sadharan paht* of either Sri Aadh Granth Sahib or Sri Dasam Granth Sahib per month per family.

Encourage children to become *pahtis*, *kathakaars* and *ragis* of our

path, but do not let them be dependent on it for their livelihoods. We boast about our children becoming doctors or engineers in foreign countries, earning thousands of dollars, but we do not feel ashamed when in doing so they shun their Sikh identity for the sake of monetary gain. Gurbani teaches us:

**ਜਿਸੁ ਧਨ ਕਉ ਚਾਰਿ ਕੁੰਟ ਉਠਿ ਧਾਵਹਿ**

*Jis Dhan Ko Chaar Kuntt Out(h) Dhhaavehi*

*The wealth which you chase after in all the four directions*

**ਮੇ ਧਨੁ ਹਰਿ ਸੇਵਾ ਤੇ ਪਾਵਹਿ**

*Me Dhan Har Saevaa Thae Paavehi*

*You can obtain that wealth simply by serving the Lord*

Let us try and walk the path that Satguru Ji has shown us and instil forgiveness and patience as virtues within ourselves. These qualities are beneficial not only to us, but they also help our foes. Satguru Ji says:

**ਮਿਮਾ ਧੀਰਜ ਵਾਲੇ ਗੁਰੁ ਅੰਗ ਸੰਗ**

*Mimaa Dheeraj Wale Guru Ang Sang*

*Those who have forgiveness and patience as virtues, their Satguru is always with them*

In Gurbani it is written

**ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ ਲਖ ਬਾਹੇ ਕਿਆ ਕਿਜਇ**

*Jam Guroo Hoe Val Lakh Baahae Kiaa Kijay*

*One who has the Guru on his side - what could hundreds or thousands of supporters do for him?*

Let us all pray to Satguru Ji such that we can practice what we preach. I would also like to add that we should make serious efforts towards practicing *naam simran*. When we wish to emigrate abroad or buy some property we put all our efforts towards achieving our objectives. We even borrow money if required just to make sure that everything goes smoothly. When we can dedicate our efforts in these tasks then we can and should also give *naam simran* importance and dedicate similar levels of effort towards it. When we do sit and participate in it we should do so by blocking all worldly thoughts focusing only on our beloved Satguru Ji.

Gurbani teaches us the importance of *naam*:

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖ ਪਾਵੈ

*Har Kay Naam Binaa Dukh Paavai*

*Without reciting naam you shall only find pain*

But if we do our *naam simran*, then Satguru Ji says:

ਹਰਿ ਕੇ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ

*Har Ko Naam Sadaa Sukh-daa-ee*

*Reciting naam brings about eternal happiness and peace*

While a heater gives comfort in the winter and an air conditioner in the summer, *naam* gives us comfort in all seasons. *Naam* safeguards us irrespective of the wealth status of a person. *Gurbani* describes:

ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ

*Jis Garihi Bahut Tisai Garihi Chintaa*

*One whose household has lots of wealth loses peace because he has lots to take care of*

ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ

*Jis Garihi Thoree So Firai Bharmantaa*

*One whose household is not as wealthy, also loses his peace as he then wanders around searching for more*

At the beginning of a new year, we look forward to the coming year with more hope and expectation than the previous year. Similarly when we do *naam simran* we should try and see how we can increase our numbers every year. When we make this a collective effort, the results are easier to achieve. We should try our best and motivate more people to do *naam simran*, in our villages, towns as well as cities. We should educate our contemporaries towards vegetarianism and teetotalism as well as to meditate on the Almighty Lord.





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ਇਸਤੇ ਅਭਿਮਾਸ  
ਕੋ

ਸੁਖ ਦੁਖ ਜਿਹ  
ਪਰਮੈ ਨਹੀ ਚੋਰ

ਮੋ ~~ਅਭਿਮਾਸ~~  
ਅਭਿਮਾਸ

ਦੇਖੋ ਕਿਨਾਂ ਸੁਖ ਪ੍ਰਾਪਤ  
ਹੁੰਦਾ ਹੈ

Practice on these teachings of gurbani, Sukh Dukh Jih Parsai Nehee  
Lobh Mohu Abhimaan (one who is not touched by pleasure, pain,  
greed, emotional attachment and ego) and see how much happiness  
you achieve.

H.H Sri Satguru Jagjit Singh Ji

## COMPANY OF SAINTS

**T**he following verses of *Gurbani* apply very aptly to all holy men and sages:

ਨਾਨਕ ਸੋ ਸੂਰਾ ਵਰੀਅਮੁ ਜਿਨਿ ਵਿਚਹੁ ਦੁਸਟੁ ਅਹੰਕਰਣੁ ਮਾਰਿਆ

*Nannak So Sooraa Varee-aam Jin Vichahu Dusat Ahankaran Maari-aa*

*(1) Nanak, he is worthy to be called a brave warrior, who conquers and subdues his vicious inner ego*

We make huge efforts whilst purchasing a piece of land with a view to profit. Occasionally to achieve this we even go to the extent of borrowing money to cover any shortfall in the transaction. However, instead of just buying for an ordinary piece of land here, we should aspire for a piece of land, a house or palace where no death, birth or old age exists. *Gurbani* tells us that such a place exists:

ਨਾਨਕ ਬਧਾ ਘਰੁ ਤਹਾ ਜਿਥੈ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ

*Nannak Badhaa Ghar Tahaan Jithai Mirat Na Janam Jaraa*

*Nanak builds his house upon that site where there is no death, no birth, nor old age*

Wealth, property and family can all be obstacles that stop us from attaining this place, despite knowing that all of these will be left behind in the end.

Shri Santokh Singh in his book about Sri Satguru Ram Singh Ji writes that some Sikhs used to get caught up in performing miracles. Sri Satguru Partap Singh Ji narrates the instance about *Farid Ji*, who after completing a long period of penance decided to evaluate his spiritual powers. He looked up at the birds perched on top of a tree and said "die." The birds stopped breathing and fell off the tree in an instance. He cried, he then said, "start living" and all the birds came alive and flew away. An ecstatic *Farid Ji* thought this is it, 'I have achieved what I want', and stopped meditating and started on his journey back. Sometime later, he felt thirsty and looked around and saw a woman drawing water

from a nearby well, he went to her hoping to quench his thirst. Although, when he approached the well, the woman paid no attention to him and continued drawing and spilling water. An angry *Farid Ji* asked the woman why she rather draws the water than offer him a drink. The woman looked at him and said, "There are no birds here that will die or come alive as per your will." Instantly, a surprised *Farid Ji* asked her how she knew about the birds. The woman told him that she had dedicatedly and faithfully served her husband and in return she achieved spiritual powers through which she could know everything. Likewise, it is ego that prevents us from realising our spiritual goal and it is also evident that anyone who forsakes his or her ego can achieve enlightenment. *Gurbani* explains:

ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੈ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ

*Ha-o Ha-o Bheet Bha-i-o Hai Beecho Sunat Days Niktaa-i-o*

*The wall of egotism and pride separates us, but I can hear Him nearby*

ਭਾਂਭੀਰੀ ਕੇ ਪਾਤ ਪਰਦੈ ਬਿਨੁ ਪੇਖੈ ਦੂਰਾਇਓ

*Bhaanbheeree Kay Paat Pardo Bin Paykhay Dooraa-i-o*

*There is a thin veil of separation between the Lord and us, as thin as the wing of a butterfly; without being able to see Him, He seems so far away*

We can tear the veil and break the wall of ego and meet the Lord:

ਭਇਓ ਕਿਰਪਾਲੁ ਸਰਬ ਕੋ ਠਾਕੁਰੁ ਸਗਰੋ ਦੂਖੁ ਮਿਟਾਇਓ

*Bha-i-o Kirpool Sarab Ko Thaakur Sagro Dookh Mitaa-i-o*

*The Lord and Master of all has become merciful; He has dispelled all my sufferings*

ਕਹੁ ਨਾਨਕ ਹਉਮੈ ਭੀਤਿ ਗੁਰਿ ਖੋਈ ਤਉ ਦਇਆਰੁ ਬੀਠਲੈ ਪਾਇਓ

*Kaho Naanak Ha umai Bheet Gur Kho-ee Ta o Da i aar Beethlo Paa i o*

*Says Nanak, when the Guru tore down the wall of egotism, then, I found my Merciful Lord and Master*

Satguru Ji tests His Sikh's faith in many ways. It was a test when *Bhai Lehna Ji* was asked to retrieve the bowl from sludge whilst the others stayed back. Only those who have faith in Satguru Ji's path cross over while the others continue to suffer in fear. Sri Satguru Partap Singh Ji in

His sermons speak about *Bhai Nand Lal Ji* who believed that there was no room for objection to any of Sri Satguru Nanak Dev Ji's commands; however difficult they were. If Satguru Ji had decreed shake the acacia branches and sweets will fall, so be it. The ground under the acacia was cleared and the tree shaken in full faith that it would definitely bear fruit. Faith is the corner stone of Sikhi and if there is no faith, there is no Sikhi. Satguru Ji has time and again said in His sermons - it is the Sikh's faith in His Satguru Ji that makes Sikhi what it is and helps one successfully complete the journey of life.

The guidance and knowledge that we get from associating with spiritually enlightened people cannot be received from senior officers, bureaucrats or business leaders. Although, to capitalise on the knowledge gained from the association with enlightened people, we must also develop an aptitude for their teachings and thoughts. Just like how a dead body cannot react to either being pinched or when offered something; a mind that is numb towards spirituality will also not react to the words of the holy. If we chew on the leaves of the jujube fruit and then consume something sweet, it will taste like sand. Similarly, as long as we are under the influence of worldly pleasures, we consider anything associated with the holy to be sour and vice versa. Only when Satguru Ji's love resides within our body and soul will we experience the sweetness associated with His path.

A man is always tempted to buy farming land wherever it is cheap and only after acquiring it he then realises that he has to irrigate his land to make it more productive. Similarly, when we continue to listen to sages and holy men, we will realise that there is a path that will make our life more meaningful. When the spindle in the spinning wheel bends, women normally try and hit it from various sides. It can never be known how many knocks and on which side would eventually straighten the spindle again. Similarly we never know which conversation or discussion may be the one that puts us onto the right path.

There is also another story that reiterates this; a group of musicians once arrived at a king's court asking to perform for him. The king was initially reluctant as it may cost a lot to have them perform but gave in and agreed to their performance eventually. When the performance reached the early hours of the morning, the singers in the group were tired and asked the accompanist to reduce the tempo and change the tune. The accompanist replied, "The long night is almost over and we are nearing the end of the performance, let us not change the tempo or the

tune, let us just finish the performance.” When the king's son heard this he got up and presented the musicians with whatever money he had with him. The king's daughter also presented them with whatever jewellery she was wearing. A sage who was also in the audience presented them with a coarse blanket that he had with him. Bemused at this sight, the king told his courtiers, “Did I not tell you they will take away whatever we have.” The courtiers suggested that the king ask everyone why they gave away whatever they had to the musicians. The king followed suit and asked each why they had presented them with so much wealth.

The king's son replied, “Father, I am now an adult and I also have ambitions for the throne, but you are healthy and continue to rule hence I had planned a coup to dethrone you and assume control. However, when I heard what the accompanist said to the singer I realised that I am your only son and I will definitely inherit the throne, there is no need to disgrace the family. Attaining this sense of realisation and straight thinking I was saved from committing a grave sin and in my appreciation I gave the musicians what I had.”

The king's daughter replied, “Father, I have grown up to be a young woman but you did not seem to be concerned with arranging my marriage. I had saved up and was about to elope with a man but when I heard what the accompanist said to the singer, I also realised that you are not going to keep me sitting at home forever and will definitely get me married soon; there was no need to disgrace the family. I was able to think straight only because of them and have been saved from committing a sin, hence I gave them what I had.”

When the sage was asked he replied, “O king, when I heard what the accompanist said to the singer I realised it is not my job to be attending such performances within the court. I did not have anything except that blanket which I gave away.”

The king also realised his folly; he gave away the kingdom to his son, married off his daughter, picked up two blankets handing over one to the sage and left for the forests to secure his future and spend the remaining days of his life in prayers.

Likewise, we never know which statement will have what impact on our mind and as a result transform our lives. Hence if we constantly keep associating with the learned and continue hearing their sermons, we have a better chance of reaching the stage of enlightenment.

Satguru Ji has written vastly about the virtues of *naam* in *Gurbani*. As an example, if we post a letter with the name of the addressee on the



envelope, it will reach whosoever it was intended for. Similarly if the naam or name of the Lord is immersed in our hearts, it will definitely take us to the destination and deliver us to our beloved Satguru. Gurbani states:

ਰਾਮੁ ਜਪਹੁ ਵਡਭਾਗੀਹੋ ਜਲਿ ਥਲਿ ਪੂਰਨੁ ਸੋਇ

*Raam Japahu Vadbhaageeho Jal Thal Pooran So-ay*

*Meditate on the Lord, O fortunate ones; He is pervading in the waters and the earth*

ਨਾਨਕ ਨਾਮਿ ਧਿਆਇਐ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ

*Naanak Naam Dhi-aa-i-ai Bighan Na Laagai Ko-ay*

*O Nanak, meditate on the naam, the name of the Lord, and no misfortune shall strike you*

Meditating on naam is fruitful, and Gurbani also says:

ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜੁ ਮਿਲੁ ਸਾਧ ਨਾਨਕ ਤੇਰੈ ਕਾਮਿ ਆਵਤੁ ਏਹੁ

*Har Bhagat Darirh Mil SaaDh Naanak Tayrai Kaam Aavat Ayh*

*Through meeting with the Holy, devotional worship to the Lord is implanted within; O Nanak, This is a formula that shall work for you*



## SURRENDER TO THE SATGURU

**O**ur minds have the tendency to wander and Gurbani captures this state as follows:

ਕਬਹੂ ਜੀਅੜਾ ਉਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ

*Kabehoo Jeearaa Oobh Charrath Hai Kabehoo Jaae Paeiaale*

*Sometimes, the soul soars high in the heavens, and sometimes it falls to the depths of the netherworld*

ਲੋਭੀ ਜੀਅੜਾ ਬਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ

*Lobhee Jeearraa Thhir N Rehath Hai Chaarae Kunddaa Bhaalae*

*The greedy mind is never stable; it is always searching in all four directions*

When we congregate within the sangat we should try to control our mind and make it concentrate on a single focus point i.e Satguru Ji. Gurbani states:

ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ

*Jab Dhaarae Ko-oo Bairee Meet*

*As long as he considers someone an enemy or another a friend*

ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ

*Tab Lag Nihchal Naahee Cheet*

*His mind shall not come to rest*

We all know that the verses above correctly describe the states of our mind. However, as mentioned in Gurbani, only if we choose to ignore thoughts relating to other people or other events that are totally unnecessary, can we then be able to focus and be at peace. Sardara Singh Jaul, a scholar states that as a Sikh one should never consider himself to be completely learned because the word Sikh means 'to continually learn'. Therefore a Sikh should remain humble and accept that there is always room to learn something, at least in a spiritual context. All Namdhari children who aspire to become doctors, engineers, writers, politicians, businessmen etc. should first and foremost become good

Sikhs. Being a Sikh is a greater achievement than any profession. Satguru Ji in one of His sermons described what a Sikh is, and then asked everyone whether they want to be Sikhs or just worldly beings.

**ਨਿਕਸੁ ਰੇ ਪੰਖੀ ਸਿਮਰਿ ਹਰਿ ਪਾਂਖ**

*Nikas Rae Pankhee Simar Har Paankh*

*Fly out and detach yourself from the illusions of this world with the help of chanting the naam of Satguru Ji*

**ਭ੍ਰਮ ਕੀ ਕੂਈ ਤ੍ਰਿਸਨਾ ਰਸ ਪੰਕਜ ਅਤਿ ਤਿਖੁਣ ਮੋਹ ਕੀ ਫਾਸ**

*Bhram Kee Kooee Thrisanaa Ras Pankaj Ath Theekhyan Moh Kee Faas*

*Misconceptions are like a deep well, unquenched thirst for pleasures is like mud filled in that well and attachment like a noose around our neck all whilst in an illusionary well that is this world*

As part of today's fast-paced world, we are led to feel that what we learn today is far more informed than what our forefathers knew. Some of that information detaches us from our philosophy, we should dispel such misconceptions. As an example, we hear about the evils of abortion today, whereas, Sri Satguru Ram Singh Ji had raised awareness of this many decades ago, propagating that abortion is amongst the worst sins committed. We should be resolute and propagate this amongst people so that we can eliminate the practice of abortion.

In fact, recently there was an article about a certain British doctor who had to stop his medical practice from facilitating abortions when he researched and observed what takes place in the womb during an abortion. If someone is destined to take birth, then he or she will be born; it is not in our hands to decide. When someone commits the crime of murdering a person, authorities punish the murderer through criminal proceedings. However, when an unborn child is murdered through abortion, then God has the discretion to punish the offender without any forewarning of what will happen to him. Science today just about touches upon what our Satgurus through their teachings have been saying for centuries.

Today we boast about our children becoming doctors or engineers in foreign countries, earning thousands of dollars. Yet we do not feel ashamed when in doing so they shun their Sikh identity. Religion has very subtle nuances and its practice will assist us with identifying the correct path. If we are thinking about something negative then it should

empower us to correct ourselves and get back onto the path we were straying away from. Therefore, become professionals in whichever field you like, but be a Sikh first.

In their sermons, Sri Satguru Partap Singh Ji describe a Sikh as someone who has the faith and quality akin to a traditional wife who is devoted and committed to her spouse. They reference the following from Gurbani:

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁੰਦਰੁ ਮੈ ਸਾਰ ਨ ਜਾਣੀ

*Mayraa Har Parabh Sundar Mai Saar Na Jaanee*

*My Lord the Almighty is so beautiful, I do not know His worth*

ਹਉ ਹਰਿ ਪ੍ਰਭ ਛੋਡਿ ਦੂਜੈ ਲੋਭਾਣੀ

*Ha-o Har Parabh Chhod Doojai Lobhaanee*

*Abandoning my Lord, I have become entangled in duality (of this world)*

ਹਉ ਕਿਉ ਕਰਿ ਪਿਰ ਕਉ ਮਿਲਉ ਇਆਣੀ

*Ha-o Ki-o Kar Pir Ka-o Mila-o I-aanee*

*How do I meet with my Husband Lord?*

ਜੇ ਪਿਰ ਭਾਵੈ ਸਾ ਸੋਹਾਗਣਿ ਸਾਈ ਪਿਰ ਕਉ ਮਿਲੈ ਸਿਆਣੀ

*Jo Pir Bhaavai Saa Sohagan Saa-ee Pir Ka-o Milai Si-aanee*

*She who pleases her Husband Lord is the happy soul-bride who will meet with her Husband Lord – One with such virtues is so wise*

Just like the soul-bride with whom her husband Lord is always pleased with, a Sikh should be as devoted and pleasing to his Satguru.

When we interview for a job we do our best to impress the person whose decision it is to give us the job or if we want to emigrate to America or England. We will do all that is required to become like them and to reach there. In fact, it is known that Indians and Pakistanis are willing to travel in containers to reach these countries despite the fact that several of them may even die on the way.

But if one really has to impress and appease anyone, it should be his Satguru. Gurbani says:

ਮਨ ਤੂੰ ਮਤ ਮਾਣੁ ਕਰਹਿ ਜਿ ਹਉ ਕਿਛੁ ਜਾਣਦਾ ਗੁਰਮੁਖਿ ਨਿਮਾਣਾ ਹੋਹੁ

*Man TooN Mat Maan Karahi Je Ha-o Kichh Jaandaa Gurmukh Nimaanaa Hohu*

*O mind, do not become proud so proud of yourself because you know it all, the true Gurmukh at the Lord's Feet is always humble and modest*

ਅੰਤਰਿ ਅਗਿਆਨੁ ਹਉ ਬੁਧਿ ਹੈ ਸਚਿ ਸਬਦਿ ਮਲੁ ਖੋਹੁ

*Antar Agi-aan Ha-o BuDh Hai Sach Sabad Mal Khohu*

*Through ignorance your intelligence has perpetuated ego, by immersing yourself in naam will you be able to wash away the filth of this ignorance*

Ignorance is due to one's ego and it creates darkness. This darkness is unforgiving:

ਅੰਧਕਾਰ ਸੁਖਿ ਕਬਹਿ ਨ ਸੋਈ ਹੈ

*ANdhkaar Sukh Kabeh No So-ee hai*

*In the darkness, no one can sleep in peace*

ਰਾਜਾ ਰੰਗੁ ਦੇਉ ਮਿਲਿ ਰੋਈ ਹੈ

*Raajaa Rank Do-Oo Mil Ro-Ee Hai*

*The King and the pauper both weep and cry because of it*

The darkness is the same for both the King as well as the pauper.

We are so engrossed in the illusions of this world that we do not hesitate to sell our dignity for the sake of modest gains. A person once accompanied me when we visited the Home Ministry and on seeing the minister this person paid obeisance to him. This person only paid such obeisance because he was assuming that he would receive favours from the Home Minister in return. The point being that people can spend years trying to impress and appease people in positions of power, and maybe after decades would they get something small in return, for which they feel a sense of achievement and pleasure.

A young man once came to Sri Satguru Partap Singh Ji and said that he had been doing *naam simran* for some time; however, he had not been able to secure a job. Satguru Ji asked him how long it had been since he began his routine of *naam simran*. He replied, "About one-two months." Satguru Ji queried what his education qualifications were to which he alluded that he was a postgraduate. Satguru Ji then told him that it takes approximately sixteen years of schooling to complete a postgraduate and yet he had not secured a job. Whereas, after meditating for only two months he was expecting instant results. We never pay attention to the finer details of what we are actually supposed to be doing.

In 1939-40 there was a young graduate who was teaching the son of the Maharaja of Kullu. He used to earn fifty rupees despite being so



highly educated for the times, yet he remained humble and satisfied. On the other extreme, there are those who embarrass themselves for the sake of money and fame. Satguru Ji has said:

ਹੋਹੁ ਨਿਮਾਣਾ ਸਤਿਗੁਰੂ ਅਗੈ ਮਤ ਕਿਛੁ ਆਪੁ ਲਖਾਵਹੈ

*Hohu Nimaanaa Satguroo Agai Mat Kichh Aap Lakhaavhay*

*Be humble and surrender to your Satguru and do not attach any importance to yourself*

It is also written:

ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਸੇਵਕੁ ਜੋ ਰਹੈ

*Gur Kai Garihi Sayvak Jo Rahai*

*That selfless servant, who lives in the Guru's household*

ਗੁਰ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਸਹੈ

*Gur Kee Aagi-aa Man Meh Sahai*

*Obeys the Guru's Commands with all his mind*

ਆਪਸ ਕਉ ਕਰਿ ਕਛੁ ਨ ਜਨਾਵੈ

*Aapas Ka-o Kar Kachh Na Janaavai*

*He does not give any importance to himself*

It is very common to hear people say, "I have served here for so many years. I have done so much sewa yet I have not got anything in return." All these thoughts are irrelevant, Gurbani tells us that:

ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ

*Man Baychai Satgur Kai Paas*

*One who sells his mind to Satguru Ji*

ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ

*Tis Sayvak Kay Kaaraj Raas*

*That humble servant's affairs are resolved*

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ

*Sayvaa Karat Ho-ay Nihkaamee*

*Perform selfless service, without thought of reward*

It is really important to understand that true sewa is one without any expectations:

ਹੋਹੁ ਨਿਮਾਣਾ ਸਤਿਗੁਰੁ ਅਗੈ ਮਤ ਕਿਛੁ ਆਪੁ ਲਖਾਵਹੇ

*Hohu Nimaanaa Satguroo Agai Mat Kichh Aap Lakhaavhay*

*Be humble and surrender to your Satguru and don't attach any importance to yourself*

ਆਪਣੈ ਅਹੰਕਾਰਿ ਜਗਤੁ ਜਲਿਆ ਮਤ ਤੂੰ ਆਪਣਾ ਆਪੁ ਗਵਾਵਹੇ

*Aapnai Ahankaar Jagat Jali-aa Mat Toon Aapnaa Aap Gavaavhay*

*The world is consumed by ego and self-identity; see this, lest you lose your own self as well*

It is amazing how people harbour jealousy and how their ego consumes them without realisation. For example, a person learns that the son of another has just purchased a car. Immediately thoughts begin to take over his mind, 'how has he bought a car whilst my son has not'. The irony is that these thoughts enter the person's mind even whilst sitting far away. The agony of this jealousy consumes him, all whilst the other person is sitting pleasantly unaware and unaffected. Jealousy is said to be more potent than poison, why? When poison is contained within a bottle it does not affect the bottle itself; whereas jealousy consumes and destroys the very person who harbours it.

When we congregate in *saadh sangat*, we should come with a mindset of surrendering ourself to Satguru Ji and not to come here instead looking for some sort of reward. This is important to understand and we should make a point of remembering it. Secondly we need to be aware of people who question everything and are confrontational. For them, religion and those who follow it are all a sham. A person once came up to me and said that we have an obsession with religion. I told him that at least it is not an obsession to be something we are not, like a politician's obsession. A religious man at least forgives and forgoes, whereas a politician will always be vindictive and strike at any opportunity. Look at the most advanced nations of the world who conduct peace conferences through their politics whilst simultaneously enhancing their weapon capabilities in their back yards. That is the true essence of being deceptive, not like those who follow the path of their Satguru. Hence to be a Sikh should be foremost:

ਹੋਹੁ ਨਿਮਾਣਾ ਸਤਿਗੁਰੁ ਅਗੈ ਮਤ ਕਿਛੁ ਆਪੁ ਲਖਾਵਹੇ

*Hohu Nimaanaa Satguroo Agai Mat Kichh Aap Lakhaavhay*

*Be humble and surrender to your Satguru and do not attach any importance to yourself*

ਆਪਣੈ ਅਹੰਕਾਰਿ ਜਗਤੁ ਜਲਿਆ ਮਤ ਤੂੰ ਆਪਣਾ ਆਪੁ ਗਵਾਵਹੇ

*Aapnai Ahankaar Jagat Jali-aa Mat Toon Aapnaa Aap Gavaavhay*

*The world is consumed by ego and self-identity; see this, lest you lose your own self as well*

ਬਸਤੁ ਮਾਹਿ ਲੇ ਬਸਤੁ ਗਡਾਈ

*Basath Maahi Lae Basath Gaddaaee*

*When something blends together with another of its own*

ਤਾ ਕਉ ਭਿੰਨ ਨ ਕਹਨਾ ਜਾਈ

*Ihaa Ko Bhinn N Kehanaa Jaaee*

*It cannot be said to be separated from it*

One should be immersed like sugar in milk, mixed so well that they cannot be separated and then surrender themselves like how it is said below:

ਆਪਣੈ ਅਹੰਕਾਰਿ ਜਗਤੁ ਜਲਿਆ ਮਤ ਤੂੰ ਆਪਣਾ ਆਪੁ ਗਵਾਵਹੇ

*Aapnai Ahankaar Jagat Jali-aa Mat Toon Aapnaa Aap Gavaavhay*

*The world is consumed by ego and self-identity; see this, lest you lose your own self as well*

Satguru Ji has thus warned us to save ourselves, because we may never be reborn in this human form:

ਚੌਰਾਸੀਹ ਲਖ ਜੋਨਿ ਵਿਚ ਉਤਮ ਜਨਮ ਸੁ ਮਾਨਸਿ ਦੇਹੀ

*Chauraaseeh Lakh Joni Vich Outamu Janamu Su Maanasi Dayhee*

*Of the 84 lakh forms of life, birth in the human form is the best*

Once there was a bald and blind man left alone in a room with 84 doors, only one of which was the exit door. He was then asked to find the one door through which he could exit the room. He scrambled to each door and when he would come to the exit door, he would step back, scratch his head and continue walking to the other doors. In the same way, we go through all these Chauraaseeh Lakh Joni and end up in this human form only to waste

the opportunity away (like the man walking away from the exit door) and go back into the cycle of births. When we look around and take notice of God's creations - trees, animals, stones, boulders etc. that have been lying in the same state for years, we should be scared yet thankful that we have been born in this human form. We should therefore make the most of this human form and only by being true Sikhs will we be saved. Sri Satguru Partap Singh Ji mentions that a devotee should be like the loyal wife who follows her Lord around the sacred fire. It is written in Malhar Raag that:

**ਇਸਤਰੀ ਰੂਪ ਚੇਰੀ ਕੀ ਨਿਆਈ ਸੋਭ ਨਹੀ ਬਿਨੁ ਭਰਤਾਰੇ**

*Istaree Roop Chayree Kee Ni-aa-ee Sobh Nahee Bin Bhartaaray*

*I am Your beautiful bride, Your servant and slave. I have no nobility without my Husband Lord*

Satguru Ji has said that in ancient tradition it was such that whilst both the husband and wife lived together, the wife would manage the house. However, the husband Lord could turn away the wife whenever He wanted. We are not talking about today's time and practice, but to bring that in context, similarly a devotee should always be cautious lest his Lord Satguru get angry with him.

We should sit and discuss these sermons of Satguru Ji rather than discussing negative and materialistic things. We love to sit and discuss how a certain person has stolen money or how someone is doing something wrong. Forget about what others are doing, at least try and save yourself. You are not going to learn about how to do this from doctors, lawyers or other professionals. You learn this by being a good Sikh:

**ਆਪਣੈ ਅਹੰਕਾਰਿ ਜਗਤੁ ਜਲਿਆ ਮਤ ਤੂੰ ਆਪਣਾ ਆਪੁ ਗਵਾਵਹੇ**

*Aapnai Ahankaar Jagat Jali-aa Mat Toon Aapnaa Aap Gavaavhay*

*The world is consumed by ego and self-identity; see this, lest you lose your own self as well*

**ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਕਰਹਿ ਕਾਰ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਲਾਗਿ ਰਹ**

*Satgur Kai Bhaanai Karahi Kaar Satgur Kai Bhaanai Laag Rahu*

*Conduct yourself according to the will of Satguru Ji and accept His will always*

The entire world is running after happiness, but Satguru Ji has already told us how to achieve it:

ਇਉ ਕਹੈ ਨਾਨਕੁ ਆਪੁ ਛਡਿ ਸੁਖ ਪਾਵਹਿ ਮਨ ਨਿਮਾਣਾ ਹੋਇ ਰਹੁ

*I o Kahai Naanak Aap Chhad Sukh Paavahi Man Nimaanaa Ho-Ay Rahu*  
*Says Nanak, forsake your deceitfulness and ego, let your mind*  
*become humble, thus shall you obtain happiness*

The most difficult thing to do is to forsake your ego and deceitfulness. Even if a handful of us do this, it will be a big achievement. However, the goal should be that we all try to reach this stage, and whilst doing so we help and encourage those around us to do the same.

I stress that everyone should practice at least one hour of *naam simran* per day and that each household should try to complete one *sadharan paht* of *Sri Aadh Granth Sahib* or *Sri Dasam Granth Sahib* for the *darshan* of *Sri Bahaguru Ram Singh Ji*.

Nowadays when we do any social service at various places we only boost our own ego, for example cleaning plates as *sewa* in a *Gurdwara*. With our ego and pride fuelled thinking that we have done something amazing, *Gurbani* clarifies what impact this has:

ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਥੀਚੇ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ

*Ha o Ha-o Bheet Bha-i-o Hai Beecho Sunat Days Niktaa-i-o.*  
*The wall of egotism and pride separates us, but I can hear Him nearby.*

ਭਾਭੀਰੀ ਕੇ ਪਾਤ ਪਰਦੇ ਬਿਨੁ ਪੇਖੇ ਦੂਰਾਇਓ

*BhaaNbheeree Kay Paat Pardo Bin Paykhay Dooraa-i-o*  
*There is a thin veil of separation between the Lord and us, as thin as the*  
*wing of a butterfly; without being able to see Him, He seems so far away*

ਯਇਓ ਕਿਰਪਾਲੁ ਸਰਬ ਕੋ ਠਾਕੁਰੁ ਸਗਰੋ ਦੁਖੁ ਮਿਟਾਇਓ

*Bha i-o Kirpaal Sarab Ko Thaakur Sagro Dookh Mitaa-i-o*  
*The Lord and Master of all has become merciful; He has dispelled all*  
*my sufferings*

ਕਹੁ ਨਾਨਕ ਹਉਮੈ ਭੀਤਿ ਗੁਰਿ ਖੋਈ ਤਉ ਦਇਆਰੁ ਬੀਠਲੇ ਪਾਇਓ

*Kaho Naanak Ha-umai Bheet Gur Kho-ee Ta-o Da-i-aar Beethlo Paa-i-o*  
*Says Nanak, when the Guru tore down the wall of egotism, then, I*  
*found my Merciful Lord and Master*

Just adhering to these verses, everything about Sikhi gets encompassed. Therefore, I encourage you all to spend a few minutes at a time each day

and focus your minds onto these teachings such that we can be worthy of the pious *darshan* of Sri Satguru Ram Singh Ji. With that we can all accomplish the actual goal of our lives.





ਮੜਕੇ ਧੁਨਾਏਣ  
 ਘੋਰੀ ਤਰਾਂ ਏਤਾ  
 ਰਖਕੇ ਨਾਮੁ ਰਾ  
 ਨਾਮੁ ਤੇ ਸਿਮਰਨ  
 ਹਰਮੇ ਰੋ  
 ਕੇਪੁ ਧੁ ਰੋ ਬਿਏਸ  
 ਤਰਾਂ ਤੇ ਸਕੇ  
 ਨਾਮੁ, ਜੀਵਾ  
 ਫਿਰਾਏ ਮਰ ਜਾਇ

੨੧.੧.੭੬. ਫਿਰੋਜ਼ - ਨਾਮੁ ਦੀ ਧੁਨਾਏਣ - ਧੁਨਾਏਣ  
 ਨਾਮੁ ਦੀ ਧੁਨਾਏਣ - ਧੁਨਾਏਣ ਨਾਮੁ ਦੀ ਧੁਨਾਏਣ

Earnestly remember to constantly be absorbed in meditating on naam.  
 Try to emulate these verses of gurbani, Aakhaa Jeevaa Visrai Mar Jaa  
 (When I am repeating the naam, my soul lives, by forgetting it, It dies).

H.H. Sri Satguru Jagjit Singh Ji

## ATTAINING PEACE OF MIND

**S**atguru Ji has continually enlightened us through *Gurbani* and illustrated how the many worldly things we consider to be good; are actually harmful to us and therefore cause us to lose peace of mind.

Sandalwood is known for its cooling properties, and to utilize this, people apply its paste on their forehead or use it in various ways to cool themselves. Moonlight is also considered soothing as is the cool weather in the winter months. Satguru Ji through *Gurbani* have written that the collective coolness of all the above cannot still dispel the burning feeling of a heart:

ਚੰਦਨ ਚੰਦੁ ਨ ਸਰਦ ਰੁਤਿ ਮੂਲਿ ਨ ਮਿਟਈ ਘਾਮ

*Chandan Chand Na Sarad Rut Mool Na Mit-ee GhaaNm*

*The burning of the heart is not dispelled at all,  
by sandalwood paste, the moon, or the cold season*

The burning of the heart can only be quelled by:

ਸੀਤਲੁ ਥੀਵੈ ਨਾਨਕਾ ਜਪੰਦੜੈ ਹਰਿ ਨਾਮੁ

*Seetal Theevai Naankaa Japand-rho Har Naam*

*It only becomes cool, O Nanak, by chanting the name of the Lord*

A person sitting in an environment full of jealousy and negativity is safe as long as he takes refuge under Satguru Ji. In His sermons Sri Satguru Partap Singh Ji explains it is important not only to maintain an austere and pure physical lifestyle, but equally our minds and souls should also be clean and pure. In *sodh*, one is very careful that no one touches them but if someone does by mistake, they should not get angry and abuse them.

ਕੁਬੁਧਿ ਡੂਮਣੀ ਕੁਦਇਆ ਕਸਾਇਣਿ ਪਰ ਨਿੰਦਾ ਘਟ ਚੂਹੜੀ ਮੁਠੀ ਕ੍ਰੋਧਿ ਚੰਡਾਲਿ

*Kubudhh Ddooanee Kudhaeiaa Kasaaein Par Nindhaa Ghatt*

*(hooharree Muthee Krodh Chanddaal*

*Evil mind is the she-drummer, heartlessness is the butcheress, slander of others in the mind is the sweeper and deceitful wrath is the outcast-woman*

ਕਾਰੀ ਕਢੀ ਕਿਆ ਬੀਐ ਜਾਂ ਚਾਰੇ ਬੈਠੀਆ ਨਾਲਿ

*Kaaree Kadtee Kiaa Thheei Jaan Chaarae Baitheea Naal*

*What is the point of drawing lines of segregation around your kitchen (to keep these women out) when in reality they are already sitting inside?*

We can draw boundaries around ourselves, around our kitchen so that a non-compliant person cannot step into it. However, if our mind and soul are not cleansed then the physical cleansing is of no use. Many people abandon their homes to go and meditate, but Satguru Ji has said:

ਦੇਸੁ ਛੋਡਿ ਪਰਦੇਸਹਿ ਧਾਇਆ

*Days Chhod Pardayseh Dhaa-i-aa.*

*Leaving your own country, you wander in foreign lands*

ਪੰਚ ਚੰਡਾਲ ਨਾਲੇ ਲੈ ਆਇਆ

*Panch Chandaal Naalay Lai Aa-i-aa.*

*But you bring the five vices (kaam, krodh, lobh, moh, ahankaar) with you*

You abandon your home in order to eradicate the five vices (lust, anger, greed, attachment, ego), but in fact they accompany you:

ਵਿਚੇ ਗਿ੍ਹਹ ਸਦਾ ਰਹੈ ਉਦਾਸੀ ਜਿਉ ਕਮਲੁ ਰਹੈ ਵਿਚਿ ਪਾਣੀ ਹੇ

*Vichay Garih Sadaa Rahai Udaasee Ji-o Kamal Rahai Vich Paanee Hay*

*In his own home, he remains un-immersed, like the lotus flower in the water*

Satguru Ji has given the example of the Lotus. It calmly remains on the water day and night without being affected by ripples or anything else.

Those who are truly part of the *saadh sangat* never speak ill of others or criticise anyone. A true devotee is recognised by this virtue rather than the outer symbols of *mala*, unshorn beard and hair, *kirpan*, white clothes, etc. Satguru Ji has kept devotion at the forefront of everything in Gurbani. This devotion according to Satguru Ji is:

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁੰਦਰੁ ਮੈ ਸਾਰ ਨ ਜਾਣੀ

*Mayraa Har Parabh Sundar Mai Saar Na Jaanee*

*My Lord God is so beautiful. I do not know His worth*

ਹਉ ਹਰਿ ਪ੍ਰਭ ਛੋਡਿ ਦੂਜੈ ਲੋਭਾਣੀ

*Ha-o Har Parabh Chhod Doojai Lobhaanee*

*Abandoning my Lord God, I have become entangled in duality*

We should consider ourselves very small and humble in front of Satguru Ji, our Lord, like the devoted wife:

ਇਸਤ੍ਰੀ ਰੂਪ ਚੇਰੀ ਕੀ ਨਿਆਈ ਸੋਭ ਨਹੀ ਬਿਨੁ ਭਰਤਾਰੇ

*Istaree Roop Chayree Kee Ni-aa-ee Sobh Nahee Bin Bhartaaray*

*I am Your beautiful bride, Your servant and slave. I have no nobility without my Husband Lord*

Faith is the cornerstone of devotion; as a devotee one should have full faith in his Satguru. If he does not have faith, then bathing early in the morning, doing *naam simran* or reading *Gurbani* is futile. Sri Satguru Nanak Dev Ji says:

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਟੁ ਭਾਟੇ ਕਿ ਨਾਇ ਕਰੀ

*Tirath Naavaa Jay Tis Bhaavaa Vin Bhaanay Ke Naa-ay Karee*

*It is only worth me bathing at any holy pilgrimage site, if by doing so, I am pleasing the Lord. What is the point of me carrying out such a deed otherwise?*

|| Satguru Ram Das Ji has further written:

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ

*Tayray Anayk Tayray Anayk Parheh Baho Simrit Saasat Jee Kar Kiri-aa Khat Karam Korantaa*

*For You, so very many read the various Simritees and Shaastras, they performed rituals and religious rites*

ਮੇ ਭਗਤ ਮੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ

*Say Bhagat Say Bhagat Bhalay Jan Naanak Jee Jo Bhaaveh Mayray Har Bhagvantaa*

*Those devotees are likeable, O Nanak, who are pleasing to my dear Lord God*

And also:

ਜਿਨ ਕੀ ਲੇਖੇ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੋਇ

*Jin Kee Laykhai Pat Pavai Changay Say-ee Lay-ay*

*Those few, who by virtue of their karma have had their honour confirmed, are good*

Today the world is engulfed with jealousy, hatred and greed whether it is in a Gurdwara, Temple or Mosque. 'My mosque should be taller than his mosque. My call for prayer should be louder than the others. My Gurdwara's speaker should be louder than the others. The priests of my temple should be the best discourse conductors.' In doing so, focus is shifted from the inner development of the mind and soul. Sri Satguru Nanak Dev Ji has said:

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ

*Bharee-ai Mat Paapaa Kai Sang*

*But when the intellect is stained and polluted by sin*

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ

*Oh Dhopai Naavai Kai Rang*

*It can only be cleansed through naam simran*

Very rarely do Temples, Mosques, Gurdwaras or Churches honestly preach this message. If one does not practice naam then one cannot cleanse their thoughts, and until the thoughts are pure, people will continue to look at each other with malevolence. They will not be able to tread the path that leads them to God. Satguru Ji has written about this state of mind as well:

ਜੋ ਪਰਾਇਓ ਸੇਈ ਅਪਨਾ

*Jo Paraa-i-o So-ee Apnaa*

*That which belongs to another - he claims as his own*

ਜੋ ਤਜਿ ਛੋਡਨ ਤਿਸੁ ਸਿਉ ਮਨੁ ਰਚਨਾ

*Jo Taj Chhodan Tis Si-o Man Rachnaa*

*That which he must abandon - to that, his mind is attracted*

ਕਹਹੁ ਗੁਸਾਈ ਮਿਲੀਐ ਕੋਹ

*Kahhu Gusaa-ee Milee-ai Kayh*

*Tell me, how can he meet the Lord of the World?*



ਜੋ ਬਿਬਰਜਤ ਤਿਸ ਸਿਉ ਨੇਹ

*Jo Bibarjat Tis Si-o Nayh*

*That which is forbidden - with that, he is in love*

If the doctor has prescribed not to eat spicy food but instead, one mixes extra chilli in their food. How can he expect to heal then?

ਝੂਠੁ ਬਾਤ ਸਾ ਸਚੁ ਕਰਿ ਜਾਤੀ

*Jhooth Baat Saa Sach Kar Jaatee*

*That which is false - he deems as true*

ਸਤਿ ਹੋਵਨੁ ਮਨਿ ਲਗੈ ਨ ਰਾਤੀ

*Sat Hovan Man Jagai Na Raatee*

*That which is true - his mind is not attached to that at all*

ਬਾਵੈ ਮਾਰਗੁ ਟੇਢਾ ਚਲਨਾ

*Baavai Maarag Taydhaa Chalnaa*

*He takes the crooked path of the unrighteous way*

In His sermons, Sri Satguru Partap Singh Ji explains how today's person often says, "I said this, but I meant this and not that." Essentially, everyone looks for a way out beforehand so that they can get away with it later. No one remains firm on his or her word. Though perhaps there is a feeling that they may be able to get away with this deceit wrapped as intelligence; they cannot get away with it in the eyes of the Lord. Everyone will have to bow down before Him, be humble and forsake His ego. Gurbani states:

ਤਜਿ ਅਭਿਮਾਨੁ ਛੁਟੈ ਤੇਰੀ ਬਾਕੀ

*Taj Abhimaan Chhutai Tayree Baakee*

*Give up your egotistical pride, and the balance of your account shall be written off*

If a person forgoes his pride, he will never have a difficulty with anyone. One should always pray and do Ardaas at Satguru Ji's feet to keep away from such circumstances where pride takes over.

ਮਾਨੁਖ ਕਥੈ ਕਥਿ ਲੋਕ ਸੁਨਾਵੈ ਜੇ ਬੋਲੈ ਸੋ ਨ ਬੀਚਾਰੈ

*Maanukh Kathai Kath Lok Sunaavai Jo Bolai So Na Beechaaray*

*The mortal speaks and by speaking, makes the people listen; but he does not reflect upon what he himself says*

Satguru Ji through *Gurbani* has not only told us about various problems that we battle, but He has also given solutions for the same:

ਰਾਖੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ

*Raakh Pitaa Parabh Mayray*

*Save me, O My Father God*

ਮੋਹਿ ਨਿਰਗੁਨੁ ਸਭ ਗੁਨ ਤੇਰੇ

*Mohi Nirgun Sabh Gun Tayray*

*I am worthless and without virtue; all virtues are Yours*

However, do we actually think in the way that the above verses allude? We should understand that the fame and respect is because of the naam or meditation that we do or have done.

Once upon a time, there used to be a devotee who thought he had practised such an austere life and that he was now highly enlightened. However, when he went into the city, he heard people speaking ill of him. Some said he was a sham, others said he was deceitful and cheated people out of money, etc. Surprised at this, he sat and contemplated until he realised his mistake. He immediately asked his Satguru Ji for forgiveness, accepting that everything happens according to His will. The next day when he went to the city again, everything had changed and people were now talking positively about him and how pure his soul was.

It is only Satguru Ji who can turn events in any way according to His will. One thinks that the fame and respect that they get in society is because of their cleverness. Though, when something bad happens they think that it was destined as God's will. Satguru Ji has summed this in *Gurbani*:

ਰਾਖੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ

*Raakh Pitaa Parabh Mayray*

*Save me, O My Father God*

ਮੋਹਿ ਨਿਰਗੁਨੁ ਸਭ ਗੁਨ ਤੇਰੇ

Mohi Nirgun Sabh Gun Tayray

I am worthless and without virtue; all virtues are Yours

ਪੰਚ ਬਿਖਾਦੀ ਏਕੁ ਗਰੀਬਾ ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ

Panch Bikhaadee Ayk Gareebaa Raakho Raakhanhaaray

The five vicious thieves are assaulting me, a poor being; save me, O Saviour Lord!

ਖੇਦੁ ਕਰਹਿ ਅਰੁ ਬਹੁਤੁ ਸੰਤਾਵਹਿ ਆਇਓ ਸਰਨਿ ਤੁਹਾਰੇ

Khayd Karahi Ar Bahut Santaaveh Aa-i-o Saran Tuhaaray

They are tormenting and torturing me. I have come, seeking Your Sanctuary

ਕਰਿ ਕਰਿ ਹਾਰਿਓ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਛੋਡਹਿ ਕਤਹੂੰ ਨਾਹੀ

Kar Kar Haari-o Anik Baho Bhaatee Chhodeh KatahooN Naahee

Trying all sorts of things, I have grown weary, but still, they will not leave me alone

I ven after performing many rituals and penances:

ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ

Mon Bha-i-o Karpatee Rahi-o Nagan Firi-o Ban Maahee

One may remain silent and use his hands as begging bowls, and wander naked in the forest

ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ

Iat Tirath Sabh Dhartee Bharmi-o DubiDhaa Chhutkai Naahee

He may make pilgrimages to river banks and sacred shrines all over the world but his sense of duality will not leave him

ਖੇਦੁ ਕਰਹਿ ਅਰੁ ਬਹੁਤੁ ਸੰਤਾਵਹਿ ਆਇਓ ਸਰਨਿ ਤੁਹਾਰੇ

Khayd Karahi Ar Bahut Santaaveh Aa-i-o Saran Tuhaaray

They are tormenting and torturing me. I have come, seeking Your Sanctuary

ਕਰਿ ਕਰਿ ਹਾਰਿਓ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਛੋਡਹਿ ਕਤਹੂੰ ਨਾਹੀ

Kar Kar Haari-o Anik Baho Bhaatee Chhodeh KatahooN Naahee

Trying all sorts of things, I have grown weary, but still, they will not leave me alone

ਏਕ ਬਾਤ ਸੁਨਿ ਤਾਕੀ ਓਟਾ ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਹੀ

*Ayk Baat Sun Taakee Otaa SaaDhsang Mit Jaahee*

*But I have heard that they can be rooted out, in the saadh sangat  
the Company of the Holy (Satguru Ji); and so I seek His Shelter*

The word saadh – Holy man appears several times in Gurbani, mostly signifying Satguru Ji:

ਏਕ ਬਾਤ ਸੁਨਿ ਤਾਕੀ ਓਟਾ ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਹੀ

*Ayk Baat Sun Taakee Otaa SaaDhsang Mit Jaahee*

*But I have heard that they can be rooted out, in the saadh sangat, the  
Company of the Holy (Satguru Ji); and so I seek their Shelter*

ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਮਿਲੇ ਮੋਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ

*Kar Kirpaa Sant Milay Mohi Tin Tay Dheeraj Paa-i-aa*

*With God's mercy, I have met the true Saint (Satguru Ji), and from  
them, I have obtained satisfaction*

ਸੰਤੀ ਮੰਤ੍ਰੁ ਦੀਓ ਮੋਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇਆ

*Santee Mant Dee-o Mohi Nirbha-o Gur Kaa Sabad Kamaa-i-aa*

*The Saints have given me the Mantra of the Fearless Lord, and now I  
practice the Word of the Guru's Shabad*

It is more effective to practice naam after receiving it from Satguru Ji. Satguru Ji has in these verses not only spoken about the disease but also the treatment required for the same:

ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ ਬਿਖਾਦੀ ਸਹਜ ਸੁਹੇਲੀ ਬਾਣੀ

*Jeet La-ay O-ay Mahaa Bikhaadee Sahj Suhaylee Bane*

*I have now conquered those terrible evil-doers, and my speech is now  
sweet and sublime*

ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਇਆ ਪਰਗਾਸਾ ਪਾਇਆ ਪਦੁ ਨਿਰਬਾਣੀ

*Kaho Naanak Man Bha-i-aa Pargaasaa Paa-i-aa Pad Nirbaanee*

*Says Nanak, the Divine Light has dawned within my mind; I have  
obtained the state of Nirvaanaa*









ਮੁਕਤੀ  
1-9-1992 ਭੁਵਾ

ਪ੍ਰੇਮਾ ਤਗਤੀ  
ਨਾਨਕ  
ਪ੍ਰਾਣਤੀ  
ਗੁਰਮਤ : ਪਾਤਕ  
ਭੇਦਾਂ ॥

Only by devotion through true love is one able to realise the true essence of the Lord Almighty.

H.H. Sri Satguru Jagjit Singh Ji on true love in devotion to the Lord

## CHARITY

There is a tale of Bharatri, a devotee of Shivji that narrates his conviction for giving out *dhaan*. One day, Shivji and His consort Parvati decided to test their devotee's conviction. They chose the point in time when Bharatri had four portions of food by his side. Knowing that he was in deep meditation and had not eaten, Parvati disguised herself as a starving old woman and went up to him to beg for some food. Upon hearing the old lady's request for alms, Bharatri without hesitating gave her a portion of food. Not satisfied, Parvati asked for more and got a second portion in similar fashion. Not relenting, Parvati continued to ask for more until Bharatri had exhausted his entire food ration. This, despite not having eaten himself, he whole-heartedly provided alms to the poor lady whilst sacrificing his hunger in the process.

There are no limits to the generosity of people who donate, even though others may try to inhibit their work, but even that is in accordance to Satguru Ji's will. In fact, those who really want to work for a cause are not hindered by distractions in their way; they rise above them and move forward more determined. For example, during the British imperialism, the increased and often armed measures to clamp down on nationalism within our people had the opposite effect. It encouraged more and more people to rise and fight for their country's independence. We read about martyrs such as Sardar Heera Singh who proclaimed that even if he were killed, he would find another womb to be reborn and continue the fight against imperialism until his country was liberated. Such people are very dear to Satguru Ji.

We hear a lot about donating, however in Satguru Ji's *updes*, we learn that simply giving money to a family or friend is not considered to be true *dhaan*. What you give in the house of Satguru Ji and to the needy is considered *dhaan*.

Some things are in front of us, and we should remember they happen for a reason. We all know how Sri Satguru Partap Singh Ji resettled Sikhs from Pakistan during the partition. Yet despite this generosity, a number of them also formed dissident factions against Him. Satguru Ji still listened to them and readily assisted them. Bhai Wajir Singh asked Satguru Ji why He did this, to which Satguru Ji replied, "It is because they had sown something good in their past such and they are still reaping its benefit."

ਜਗਤ ਮਜ਼ੂਰੀ ਦੇਤ ਹੈ ਕਿਉਂ ਨਾ ਰਖੈ ਭਗਵਾਨ

*Jagat Majoori Deht Hai Kyon Na Rakhe Bhagwan*

*He is the provider for everyone, He takes care of all*

We know very well the eventual anguish suffered by all those who took part in the slander and dissentient uprisings against Satguru Ji. These people, who once believed Satguru Ji to be God, lost their faith so much so that they disrespected Him even as a person. Satguru Ji in His sermons tells us about the different levels of a Sikh. There are those that are totally faithless and then there are also those who had full faith in their Satguru but subsequently reneged from Him and his teachings. In our philosophy we consider the latter to be the worst level of all. We should consciously seek Satguru Ji's forgiveness and blessings in our *Ardaas* so that we do not end up as *Bemukh(s)*.

In *Jiwan Nagar*, our elders today have a responsibility of reminding the younger generation of the generosity of Satguru Partap Singh Ji because had He not assisted them in moving from Pakistan to *Jiwan Nagar*, the current generation would not be here.

Therefore, taking inspiration from the charitable nature of Satguru Ji, I urge you all to be strong in contributing towards charitable causes. When we listen to the sermon of Satguru Ji, He talks of Sant Uttam Singh Ji whom He also used to address as 'warrior' because of his physical strength. It is said he was very fond of *krah parshaad* and that he used to eat a sizeable helping in addition to his normal meals. Such was his faith that he would donate a cart full of supplies of ghee for the *langar* regularly. However, because of this generosity he slowly lost his land. Unmoved he started planting carrots and radishes on a smaller scale and continued to donate his *daswandh* out of that. Eventually, with Satguru Ji's blessing he regained his wealth and became the wealthiest person in his village.

You must have heard of a grain *parkhi* that essentially is a sharp tool that is used to pierce a bag of grain to retrieve a small sample of seeds that is then verified for quality to approve the batch. Consider this analogy, the sharp tool piercing the bag probably causes a lot of distress, but it is a small price to pay as opposed to ripping the bag apart. Similarly, we also go through difficult phases in our life, which are essentially like an assessment. We should not be disconcerted by such phases and instead pray that we remain strong in our faith towards Satguru Ji.

During the time of every Satguru, insolent factions always remained. This was true during Sri Satguru Ram Singh Ji's time and also during Sri Satguru Hari Singh Ji's time. Sometimes dissidence is born within the

family. During Sri Satguru Hari Singh Ji's time, Sri Satguru Ram Singh Ji's daughter was disrespectful towards Satguru Ji and was vocal about it too especially when He would arrive for *langar*. Such was His temperament that He would often skip meals because He did not want to go to the *langar* area and upset His niece. Irrespective of where insolence originates from, those that indulge in it are not forgiven in this life or the next.

I urge you all to take initiatives to donate and encourage those around you to do the same. If we can gather our friends and family to go to the cinema, to go and play, fight with someone or indeed to sit and gossip, why can we not get them together to donate and give their *daswandh*?

*Gurbani* teaches us such an important lesson in the following:

ਨਾਨਕ ਘਰ ਹੀ ਬੈਠਿਆ ਸਹੁ ਮਿਲੈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇਇ

*Nanak Ghar Hee Bhaithiya Sahu Milai Jeh Niyat Raas Kareh*

*If our intentions are pure, then even sitting at home we can attain the Almighty Lord*

Therefore with the right intention everyone should donate within His capability. I had a conversation with a gentleman in *Jiwan Nagar* who was wondering whether it is acceptable to give *daswandh* on his income after deducting all his expenses. Our expenses are such that sometimes we need to borrow extra funds to make ends meet. How can we then ever be in a position to donate if we think like that? I gave him an example of those farmers who sell off young calves just to generate some money so they can donate some of those proceeds as *daswandh*, keeping in mind that they would not yet realise any profit from the calf, as it is not of age to provide milk. Still because of their determination to pay *daswandh* they are willing to sacrifice on the potential earnings of keeping and rearing the calf.

When our thinking is convoluted then we can never make the right choice. If we walk downhill then we cannot expect to get to the top of a hill, but if we have our focus strong then naturally we reach our destination. Just like the navigation system on a plane, which despite turbulence that can point the plane off course, prevails and eventually directs the plane at its set course. Hence, we should have clear direction towards wanting to donate and by doing so, we will not waver from achieving our goal.

Sri Satguru Partap Singh Ji mentions an account of a man who recently acquired *naam* but had doubts over whether he would be able to abide by the virtues of a true Sikh. Satguru Ji stated that if you have

pure intentions and a clear direction, you will achieve what you want. We should be the same. In fact such should be your drive that you should be chasing us to take your *daswandh* even when we have not asked for it.

Whilst in Lucknow recently, due to poor health I was unable to visit some houses. Here, a Sikh asked me why I did not come and collect his *daswandh* and that he was eager to give it to the house of Sri Satguru Ram Singh Ji. This is the conviction we should have for this cause, just as we are concerned for a close friend or relative who is unwell or as our children who are searching for jobs. We should be more mindful about when our *daswandh* will be collected by our locally appointed representatives. These charitable actions will automatically resolve our other problems. We just need to walk on this path and see it for ourselves.

If we all combine our efforts and periodically donate our share of *daswandh*, then we would not need to raise funds especially for other projects as this would cater for all our requirements as a community. Being charitable, serving the needy and the community are some of the highest moral actions Satguru Ji teaches us. Ultimately we reap what we sow, and if we sow the seeds of slander, gossip and hatred we will suffer the consequences of the same. Instead, let us try to sow the seeds of goodness and charity so that we can walk on the path of our beloved Satguru Ji.



ਮਤੀ ਪੰਨਾ

P. ੪੦

ਬਿਨ ਸਤਿਗੁਰ ਨਾਮ ਨ ਲਾਭੈ  
ਲਾਖ ਕੋਟੀ ਕਰਮ ਕਮਾਏ  
ਸਿਰੀ: ੪

ਨਾਮਦਾਤੀ ਗੁਰਮਤੀ ਮਨਮਾਨ

ਗੁਰੂ, ਸਿਖ ਨਾਮ ਅਤੇ ਬਾਣੀ

੧. ਮੰਦਰੇ

੧. ਗੁਰਦੀਤੀ

੨. ਨਾਮ ਦੀ ਰਾਹੀਂ

੩. ਨਾਮ ਸਿਖਦ ਕਿਥੋਂ

੪. ਗੁਰੂ ਤੋਂ ਕਿਸੇ ਰਾਹੀਂ ਜੀਅ

Bin Satguru Har Naam N Labhee Lakh Kottee Karam Kamao (Without Satguru Ji, one does not obtain the gift of being able to recite naam even though he may have performed thousands of virtues)

In line with the teachings of gurbani, Namdhari's believe in the Guru-Sikh and Naam-Bani relationship and accordingly, gurbani:

- 1 Sings the praises of a Satguru(s)
2. Sings the praises of naam
3. Stresses the importance of reciting naam
- 4 Teaches us that devotion to God is impossible without the grace of the true Satguru

H.H. Sri Satguru Jagjit Singh Ji



## FORSAKING EGO

**T**oday's program concluded after listening to Satguru Ji's *updes* and thereafter *kirtan* by our *ragis*. The final verse that were sung struck me:

ਕਿਉ ਨ ਮਰੀਜੈ ਜੀਅੜਾ ਨ ਦੀਜੈ ਜਾ ਸਹੁ ਭਇਆ ਵਿਡਾਣਾ

*Kio N Mareejai Jeearraa N Dheejai Jaa Sahu Bhaeiaa Viddaanaa*

*I would rather die, than live through the period when my beloved  
Satguru becomes a stranger to me*

Listening to Satguru Ji's *updes*, there is a great deal to learn but we can only learn if we are willing to listen and obey their *hukam*. Sri Satguru Arjan Dev Ji says:

ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ

*Sun Updes Hiradhai Basaavahu*

*Listen to Satguru Ji's updes and enshrine it in your heart*

ਮਨ ਇਛੈ ਨਾਨਕ ਫਲ ਪਾਵਹੁ

*Mun Eishhae Naanak Fal Paavahu*

*By doing so, you shall reap the fruits of your mind's desires*

When we think about the teachings in these verses and reflect upon them, we realise they are so simple to enact and bear far reaching benefits. Sri Satguru Partap Singh Ji in His *updes*, teaches us valuable lessons in this regard. There is a certain disposition we end up with, for example; when a person begins thinking about why something did not happen as expected, or that an *araj* to Satguru Ji was not fulfilled to their satisfaction. This is a very delicate balance of the mind because effectively even though it may seem that they accept the outcome or *hukam* on the face of it, they are in fact unconvinced in their heart and mind.

To elaborate, when we first start learning alphabets, we slowly develop ourselves to join the letters together to form words. Eventually, on the base of those words we learn to become lawyers, teachers, doctors or other professionals. Though the letters are still the same,

their application and the words used depend on what career you pursue and in order to pursue any of those careers you have to fully dedicate your mind to it.

In the same way, if we wish to pursue the path of Sikhi, we must dedicate our minds to our Satguru Ji first. Only when we do this can we build a platform to attain spiritual success. This dedication is difficult as there are physical challenges that are demanding. For example waking up early, bathing and sitting to do our *nitnem* daily; these are all very difficult to do. However, the most difficult thing to do is dedicate your mind in its entirety towards your Satguru just as it is said in Gurbani:

ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ

*Mun Baechai Satgur Kai Paas*

*One who sells (dedicates fully) his mind to his Satguru*

ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ

*This Sevak Kae Kaaraj Raas*

*All the work of such a humble servant is resolved*

This is a difficult stage to reach, but do we understand what it means to be at that level? To illustrate, in modern times most of us aspire to have beautiful houses, cars and other material possessions, all of which are difficult to obtain. When we do acquire material wealth and we also acknowledge and believe that Satguru Ji and His blessings are the reason behind it all, then we are on the right path and have understood the meaning of this lifelong journey. If on the other hand, we believe that all this accumulation of wealth is because of our own intelligence and we question Satguru Ji's role in it, then we have erred. Gurbani teaches us:

ਜਬ ਕਛੁ ਪਾਵੈ ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ

*Jab Kashh Paavai Thab Garab Karath Hai*

*When we attain something, we inflate our ego*

ਮਾਇਆ ਗਈ ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ

*Maaeiaa Gee Thab Rovon Lagath Hai*

*And when we lose our wealth we cry and bewail*

It is very heartening to hear people ask how they can increase their focus on this path. This is pleasing because this question of spirituality

occurs to us only when we put our mind towards it. Otherwise if we were not trying to occupy our minds with Satguru Ji or His path, it would never occur to us that our minds are not able to focus.

The mind is fickle. It is never stable and therefore we need to rein it in to try and make it steady. A steady mind empowers us; it allows us to concentrate on all aspects of our life including studies and other worldly activities. Similarly, we can only focus on the path of spirituality if our minds are steady.

How active our brain is also relates to how fickle our minds are. There is a doctor in the UK who recently shared his research based on thirty yogis. His research monitored the brain activity of these yogis when they were engaged in normal activities compared to when they were engrossed in deep meditation. The doctor's results indicated that at their normal state, their brains operated at an activity level of 5%. However, when they were in deep meditation the same activity measure jumped to a level of 95%. This is a simple illustration about the effects of meditation. This is the experience of an ordinary doctor, whereas the words and wisdom imparted by Satguru Ji are far more superior. Nevertheless, how do we get to a stage of realising the greatness of our Satguru? It is simply as stated in Gurbani:

**ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ**

*Aap Gavaaeeai Thaa Sahu Paaeeai Aour Kaisee Chathuraaee*

*Forsake the ego and pride of selfhood and you will attain your Satguru,  
there is nothing cleverer than this*

When we break it down, the formula for this is so simple, furthermore Satguru Ji through Gurbani teach us:

**ਮਨ ਤੂੰ ਮਤ ਮਾਣੁ ਕਰਹਿ ਜਿ ਹਉ ਕਿਛੁ ਜਾਣਦਾ ਗੁਰਮੁਖਿ ਨਿਮਾਣਾ ਹੋਹੁ**

*Man TooN Mat Maan Karahi Je Ha-o Kichh Jaandaa Gurmukh  
Nimaanaa Hohu*

*O mind, do not become proud so proud of yourself because you know  
it all, the true Gurmukh at the Lord's Feet is always humble and modest*

When Bhai Mani Singh Ji first came to the service of Sri Satguru Gobind Singh Ji, they asked him to go and clean the dirty dishes and utensils left behind by the sangat. This sewa was given to him so that he may lose his ego and become more humble by cleaning other people's dishes.

Gurbani in the above vein goes on to say:

ਹੋਹੁ ਨਿਮਾਣਾ ਸਤਿਗੁਰੁ ਅਗੈ ਮਤ ਕਿਛੁ ਆਪੁ ਲਖਾਵਹੇ

*Hohu Nimaanaa Satguroo Agai Mat Kichh Aap Lakhaavhay*

*Be humble and surrender to your Satguru and do not attach any importance to yourself*

ਆਪਣੈ ਅਹੰਕਾਰਿ ਜਗਤੁ ਜਲਿਆ ਮਤ ਤੂੰ ਆਪਣਾ ਆਪੁ ਗਵਾਵਹੇ

*Aapnai Ahankaar Jagat Jali-aa Mat Toon Aapnaa Aap Gavaavhay*

*The world is consumed by ego and self-identity; see this, lest you lose your own self as well*

In our daily lives we have no hesitation to surrender before wealthy individuals for personal gains. In fact we happily surrender to our wives, children and relatives alike. However, above all we should surrender to our beloved Satguru and when we do this we should totally forget 'me' as an entity. Finally, even things like quantifying how much naam simran we did or do should not enter our minds when we surrender to Him. Gurbani teaches this to us as:

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਕਰਹਿ ਕਾਰ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਲਾਗਿ ਰਹੁ

*Satgur Kai Bhaanai Karehi Kaar Satgur Kai Bhaanai Laag Rahu*

*Accept your fate as the will of your Satguru and remain attached to His will forever*

What does this will mean? It means that if we beget a son, it is with Satguru Ji's will. If the son thereafter dies, we should still accept it as Satguru Ji's will. Remaining composed and stable in both these occurrences, treating both as the same; means we have accepted Satguru Ji's will. For example, a cycle has two tyres and if one of the two is removed the cycle loses its balance. Similarly, we have to accept both the positives and negatives in the same fashion as that will give us the balance we require. What is the result of being such a person, a person who has forsaken his ego and has accepted the will of his Satguru? Gurbani goes on to clarify:

ਇਉ ਕਹੈ ਨਾਨਕੁ ਆਪੁ ਛਡਿ ਸੁਖ ਪਾਵਹਿ ਮਨ ਨਿਮਾਣਾ ਹੋਇ ਰਹੁ

*Eio Kehai Nanak Aap Shhadd Sukh Paavehi Man Nimaanaa Hoe Rahu*

*O Nanak, when you forsake your ego and remain humble, you attain all the happiness and peace*

This is the peace and happiness the entire world is running after and the one that everyone aspires to achieve. Satguru Ji has given us the formula to achieve it, but why does it feel so difficult to do? Assume for example you have a cut on your arm and to let it heal you apply a plaster. As the cut gets better, you attempt to remove that plaster but as you peel it off it hurts initially as it is stuck to your skin. In the same way, this world and its illusions are stuck to us like that tape and when we try to peel that tape of *maya* off we perceive it to be a difficult task. However, we should still try to detach from it, because once we forsake the illusionary affairs of the world and adopt Satguru Ji's path, we will surely attain happiness and peace of mind.

Therefore rather than sitting at home and indulging in pointless gossip, slander and jealousy, we should spend more time discussing the meaning of life and its true objectives given we are blessed with this human life. We should assess how far we have come towards these and how we intend to achieve them. Only then can we make our life a spiritual success. Gurbani teaches us how to get by this lifelong journey:

ਜਪ ਤਪ ਕਾ ਬੰਧੁ ਬੇਹੁਲਾ ਜਿਤੁ ਲੰਘਾਹਿ ਵਹੇਲਾ

*Jap Tap Ka Bandh Behrla Jith Lange Vahela*

*In order to successfully complete your spiritual journey on this earth, through constant meditation of naam simran, build the raft that will carry you across*







ਸਾਧ ਸੰਗਤ ਕੀ  
ਹਸਾਨਾ ਚਿਤਾਵੇ  
ਪੂਰੇ ਮਾਖਰ ਦਰਾਂ  
ਸਾਰੇ ਨਾਮ ਸਿਮਰਨ  
ਕੋਰੇ ਕੀ  
ਸਾਰੁ ਚਬਿ ਚਬਿ  
ਹਰਿ ਹਸੁ ਪੀਜੈ

Saadh Sangat should ensure that whilst meditating, they recite each letter of naam fully and clearly.

Saar Chab Chab Har Raas Peejar (The sins are chewed away whilst drinking into the sublime essence of the Lord i.e. by meditating on the naam)

H.H. Sri Satguru Jagjit Singh Ji on reciting naam correctly

## ERADICATE JEALOUSY

**L**et us all remember our Satguru Ji with whose blessings we are gathered here today, Sri Satguru Partap Singh Ji.

You have all shown great conviction and dedication gathering here in the form of *saadh sangat* from the early hours of the morning to meditate together. In fact, such was your commitment that those who came after 5am, mentioned how deserted the entire Sri Bhaini Sahib looked because everyone was already in the congregation. It is most beneficial for us to rise early and then meditate whilst listening to *Gurbani*. It is not about stipulating that everyone must try to attend by 5am, it should be your own longing similar to how you would go early to get the best seats at the cinema. *Gurbani* tells us the importance of this:

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ

*Amrit Vaelaa Sach Naao Vaddiaaee Veechaar*

*In the ambrosial hours before sunrise, carry out naam simran and reflect on the blessings Satguru Ji has bestowed upon you*

I request those gathered here to give up drinking tea. It is not about whether there is something harmful or not in tea, the point is about obeying the *hukam* of Satguru Ji and that should be the bearing of our decision to give it up. I would even go further to say that there is also nothing in *simran* or *ishnaan* if whilst doing them we are still not abiding by the *hukam* of Satguru Ji. We read this in *Gurbani*:

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੈ ਕਿ ਨਾਇ ਕਰੀ

*Theerathh Naavaa Jae Tis Bhaavaa Vin Bhaanae K Naae Karee*

*It is only worth me bathing at any holy pilgrimage site, if by doing so, I am pleasing the Lord. What is the point of me carrying out such a deed otherwise?*

We should try and get together in the form of *saadh sangat* regularly and when we do gather, we should do our best not to harbour ill feelings or negativity against others in the *sangat*. In fact, we should consistently try to

rise above personal grudges and mend relations with those who we typically shun because we have some form of resentment or jealousy for them. By sincerely trying to practice this, we can reign in our ego and as a result reap the greater benefits of *naam simran*.

Otherwise, even if in *saadh sangat* we do not try to detach ourselves from such negativity, what other place can we expect to attain salvation? This state of a person can be ascribed to what is mentioned in *Gurbani*:

ਸਪੈ ਦੁਧੁ ਪੀਆਈਐ ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ

*Sapai Dhudh Peeaieeai Andhar Vis Nikorr*

*Even if you offer milk to a snake, it still does not change the fact that it remains filled with venom*

And:

ਜੇ ਸਾਕਤੁ ਨਰੁ ਖਾਵਾਈਐ ਲੋਚੀਐ ਬਿਖੁ ਕਢੈ ਮੁਖਿ ਉਗਲਾਰੇ

*Jai Saakoth Nar Khaavaaeeai Locheeai Bikh Kadaai Mukh Ougalaarae*

*When we serve a faithless person with an act of kindness or ask them to participate in naam simran with us, invariably they may spew poison by slandering, gossiping and so on*

Keeping these verses in mind we should remind ourselves of the type of people we do not want to become. Let us try to make every effort to refrain from participating in slander and gossip that is so widespread, so much so, that Sri Satguru Ram Singh Ji used to say that slander has become the food of this world; everyone eats it. We consider ourselves to be different and therefore we should forsake this path and acknowledge the path Satguru Ji has blessed us with; that path of *naam simran*, reciting *Gurbani* and righteousness. We can only tread on this if we make the conscious choice of not associating with people who are negative influences on us. As such, you should devote yourself to the teachings of your Guru, whoever you align yourself with. *Gurbani* highlights the importance of this as:

ਜੇਹਾ ਸਤਿਗੁਰ ਕਰਿ ਜਾਣਿਆ ਤੇਹੋ ਜੇਹਾ ਸੁਖੁ ਹੋਇ

*Jaehaa Satgur Kar Jaaniaa Thaeho Jaehaa Sukh Hoe*

*Our happiness and spiritual contentment is proportional to the amount of faith we have in Satguru Ji*

ਏਹੁ ਸਹਸਾ ਭੂਲੇ ਨਾਹੀ ਭਾਉ ਲਾਏ ਜਨੁ ਕੋਇ

*Enhu Sehsoo Moolae Naahee Bhaao Laaeae Jan Koe*

*There is no doubt in this fact that those that truly love Satguru Ji are rare*

We may be incorrect but Gurbani cannot be wrong. Therefore keeping in mind the above verses of Gurbani, we should at least practice these two things and see ourselves what they can do for us. Sri Satguru Partap Singh Ji, in their discourses also reiterated this when they said, "Practice *naam samran* consistently and see how your wealth accumulates."

There was a time when due to some animosity, local officials removed the signs leading to Jiwan Nagar. By doing so, Jiwan Nagar did not cease to exist. As the saying goes, hitting the burrow does not get rid of the snake. There are people who try to behave in such a way; they try to cause us trouble. We should make our disposition such that we do not begrudge them. Instead we should pray to Satguru Ji to relieve them of their burden of jealousy, hatred and animosity so that they have some peace of mind and happiness. If we think about the bigger picture, we have been blessed with this human form, which in itself is difficult to obtain, Gurbani tells us:

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ

*Gur Sevaa Thae Bhagath Kamaae*

*By devoting yourself to Satguru Ji and then carrying out sewa*

ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ

*Ihah Iih Maanas Dhaehee Paaee*

*One is then blessed with this human body*

Lastly, it is very difficult to get the opportunity to carry out Satguru Ji's sewa. Then, carrying out sewa that pleases Satguru Ji is even more difficult. There was an instance where Sri Satguru Amar Das Ji asked for platforms to be built, Sikhs built them but Satguru Ji did not approve of them. So they were taken down. Obeying and staying within the *hukam* of Satguru Ji is utmost and Gurbani tells us:

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ

*Hukam Manniai Hovai Parvaan Thaa Khasamai Kaa Mehal Paaeisee*

*Obeying the hukam of Satguru Ji, pleasing Him through this obedience, only then is one able to form a place in the house of God*

ਖਸਮੈ ਭਾਵੈ ਸੋ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੋ ਫਲੁ ਪਾਇਸੀ

*Khasamai Bhaavai Soh Karae Manahu Chindhiaa Soh Fal Paaeisee*

*When we lovingly do what Satguru Ji asks of us, we are blessed with  
fruits of what our mind desires*

ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ

*Thaa Dharageh Paidhaa Jaaeisee*

*And in the end we are welcomed in heaven with admiration*

Therefore, let us stay strong and be true Sikhs of Satguru Ji. When you come together in the form of *sangat*, you do so by freeing your minds of jealousy, animosity and ill thoughts towards others. If we look at animals, they cannot cook, build houses or make clothes for themselves, yet they are very happy. As humans, we have these abilities and more; we have air conditioning in our rooms but yet we can be burning with jealousy sitting in the room, what use is that to us? We call ourselves Sikhs of Sri Satguru Partap Singh Ji yet we do not try to free our minds of these ill thoughts.

When the *Asa di Vaar* commences at 3am, we should strive to be amongst the first people in the *sangat*; such should be our longing for this path. Those who love their movies will tell you that they can even watch three in a day, which is nine hours of the day. Why then can we not find a few hours for *sangat* and *naam simran*?

When we come together as *saadh sangat*, we should not forsake the *langar* that is prepared. This food is simple and prepared with a lot of goodness. Instead of eating it, sometimes we go out of our way to eat food from restaurants. We have lost the importance of *langar* and what it means. If we go back a few decades, people used to transport this *langar* by rail to distant towns so that more people could share in the goodness of *langar*. Therefore, let us be one in the form of *saadh sangat* and eat *langar* together, not forsaking it to appease the taste of our tongue at places where the preparation of food is not the same.

In conclusion, I urge you all to restrain your senses; avoid foods that are harmful for you and refrain from watching or hearing things that can affect our spiritual and mental wellbeing. Let us focus our energy towards congregating as *saadh sangat* and practicing *naam simran* by shunning the negative attributes discussed above.



ਜਾਪ ਸੰਗਤ ਸੀ

ਈਰਸ਼ਾ ਲੜਾਈ ਰੁਠੇ  
ਦਾਸਿਆਂ ਤੇ ਤੁਲੀਂ ਤਕੜੇ

ਤਕੇ ਤੁਲਸਾਈ ਕੇ

ਈਰਸ਼ਾਈ ਅਗੇ

ਪੀਰਸਰਾਹ ਚਾਹੇ

ਜੀ ਪੁਤੀ—

ੴ ੴ ਪ੍ਰੀਤਾ ਰਾਮ

ੴ ੴ ਪਾਠ ੴ ਮਹੀ

ਦਾ ੴ ਪਾਠ ਪੁਤੀ

ਕਰੁਣੇ ਕਰੁਣਿਮਾ ਕਰੁਣੇ

We live in times of jealousy, fighting and quarrelling but by reciting naam and gurbani you can save yourself from being burnt by jealousy. Each person should try to complete one hour of naam simran per day and each household one sadharan paht per month.

H.H. Sri Satguru Jagjit Singh Ji

## DEATH IS INEVITABLE

**W**e have all got together here and listened to the *Hukamnama* of Sri Satguru Ram Singh Ji from which we obtain invaluable teachings on Sukhi. May Satguru Ji bless us all such that we are able to obey and follow the path of their teachings, in the same way that Sri Satguru Nanak Dev Ji tells us in *Japu Ji Sahib*:

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ

*Munnae Kee Gath Kehae N Jaae*

*The importance (and benefit) of obeying Satguru Ji's hukam cannot be quantified*

When we obey the *hukam* of Satguru Ji wholeheartedly, with His blessing our spiritual understanding is enhanced. This assists us not only in our present life, but also for the period after death. Death is the eventuality that each one of us will succumb to, yet we forget it. *Gurbani* reminds us:

ਕਾਲੁ ਬਿਆਲੁ ਜਿਉ ਪਰਿਓ ਡੋਲੈ ਮੁਖੁ ਪਸਾਰੈ ਮੀਤ

*Kaal Bhaal Jio Pariou Ddolai Mukh Pasaarae Meeth*

*Death is on the prowl, with its mouth wide-open, o dear friend*

ਆਜੁ ਕਾਲਿ ਫੁਨਿ ਤੋਹਿ ਗੁਸਿ ਹੈ ਸਮਝਿ ਰਾਖਉ ਚੀਤਿ

*Aaj Kaal Fun Thohi Gras Hai Samajh Rakho Cheeth*

*Today or Tomorrow, it (death) will seize you, have this understanding in your consciousness*

ਕਾਲੁ ਤਉ ਪਹੁਚਿਓ ਆਨਿ ਕਹਾ ਜੈਰੈ ਭਾਜਿ ਰੇ

*Kaal Tho Pehoochio Aan Kehaa Jaihai Bhaaj Rae*

*Death has arrived, where will you flee away*

When we grasp this understanding, then it is easy for us to be prepared for this eventuality. Consider a person who is falling sick with a terminal illness. During the early stages, the illness manifests itself innocuously with modest symptoms and the person thinks of it as a minor illness



and so takes limited precautions. However, over time, the disease gets intricate and silently spreads within the body with no other obvious symptom of its presence and during this period, the person's friends, family and the person themselves think that they have fully recovered even though they have not. In the end, towards its final stages, when the disease triggers a major bodily reaction, the person realises that in fact they had a terminal illness. At that time, the person mobilises all his resources and time to take action and get the right treatment and rid the onset of the disease, but by then it is too late.

In the same way, *Kalyug* is like a silent disease that is slowly but surely taking over our thoughts without us realising it. Think about how we do not feel like consistently walking on a righteous path i.e. how much do we like attending *sangat* events, completing our daily *naam simran*, being truthful, etc. We do things that gradually take us away from Satguru Ji's path and principles similar to consuming a sweetened but poisonous pill. In this age of *Kalyug*, what is morally bad for us, we may feel is good for us and vice versa. *Gurbani* states:

ਦੁਖ ਦਾਰੂ ਸੁਖ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖ ਤਾਮਿ ਨ ਹੋਈ

*Dukh Dhaaroo Sukh Rog Bhaeiaa Jaa Sukh Tham N Hoe*

*Suffering becomes the medicine and happiness an ailment when the desire for pleasures supersedes the quest for God*

If we read our history, we realise the qualities and virtues possessed by our forefathers; how physically and mentally strong they were, how content they were, how righteous they were and how true they were to their word. They would not renege on their commitments even if a powerful agent were against them. They were righteous in their path and deeds too. So what was so different about them? Is it that by being so righteous they were not able to earn and feed themselves?

If we go back a couple of decades from today, when our ways of living were comparatively more righteous, we were able to earn and feed ourselves much more easily than we do today. Back then only one member of the family was the breadwinner for the entire household. Today, all four or five members of a household earn and yet find it difficult to make ends meet. We are so busy trying to make money and despite every effort we still fall short and get caught in a vicious cycle. This is because we are trying to achieve all this whilst running away from the real provider - Satguru Ji. These, according to the teachings of

‘Satguru Ji, are the reason why we are unable to adequately provide for ourselves in today’s age.

As you are aware, during the Mughal rule, Sikhs were not allowed to freely move between places for fear of persecution. Then during the British rule, Nandhari Sikhs were not even allowed to form any gatherings. Although we may perceive these Sikhs to have lived through difficult times and hardships, they were still principled to a high moral standard of living. History teaches us that during periods of hardships people stand up for their principals and falter during periods of opulence.

Therefore, accepting that each one of us will die one day is akin to finding happiness even in hardships. To elaborate, consider a labourer whose job is to carry heavy goods to and fro during the hottest month of the year and whilst carrying out his job, he is miserable because of the working conditions he finds himself in. However, he is spurred on to complete his duties by the fact that come the day’s end, he will be paid for his hard labour. In the same way, when our lifelong journey comes to an end, if we have carried out a righteous life we will be rewarded for our righteous labour. Gurbani further outlines:

**ਪਿਛਹੁ ਰਾਤੀ ਸਦੜਾ ਨਾਮੁ ਖਸਮ ਕਾ ਲੇਹਿ**

*Pishhahu Raathee Sadharraa Naam Khasam Kaa Lehi*

*The Lord sends out the call in the last hours of night to those who meditate on the name of their Lord*

And when that order from the Lord comes, Gurbani describes the circumstances:

**ਚਲਹੁ ਸਿਤਾਬ ਦੀਬਾਨਿ ਬੁਲਾਇਆ**

*Chalahu Sithaab Dheebaan Bulaaeiaa*

*Come quickly! You have been summoned to the Lord’s court*

**ਚਲੁ ਦਰਹਾਲੁ ਦੀਵਾਨਿ ਬੁਲਾਇਆ**

*Chal Dharehaal Dheevaan Bulaaeiaa*

*You have to leave in this very state; the righteous judge has called you*

**ਹਰਿ ਫੁਰਮਾਨੁ ਦਰਗਹ ਕਾ ਆਇਆ**

*Har Furamaan Dharageh Kaa Aaeiaa*

*The order has come, from the court of the Lord*

At the time of our death, we will have to leave this world in the very state and condition we are in. We will not be given time to change our clothes, time to have a meal, meet a relative or even take medicine that could prevent our death. This is the time when we will be paid for the righteous labour (deeds) we have carried out in our life. Gurbani says:

ਨਾਨਕ ਜਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਣਾ ਵਿਸਰੈ ਸਰੈ ਨ ਬਿੰਦ

*Nanak jis Bin Gharree N Jeevanaa Visarae Sarai N Bindh*

*He, without whom you cannot live or forsake even for a moment*

ਤਿਸੁ ਸਿਉ ਕਿਉ ਮਨ ਰੁਸੀਐ ਜਿਸਹਿ ਹਮਾਰੀ ਚਿੰਦ

*This Sio Kio Man Rooseeai Jisehi Hamaree Chindh*

*O soul, why are you estranged with the one who takes care of you?*

Kabir Ji writes:

ਸਾਸ ਗ੍ਰਾਸ ਕੇ ਦਾਤੇ ਠਾਕੁਰੁ ਸੇ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰਿਓ ਰੇ

*Saas Grass Ko Dhaatho Thaakur So Kio Manahu Bisaariou Rae*

*Why have you forgotten Him in your mind, the Lord, who has given you this life and food?*

In our philosophy, we believe that the Almighty Lord is our provider and we are able to breathe with His grace. It is with His grace that we are able to feed ourselves. If during our lives we remember the benevolence of our Lord, conduct righteous deeds, then, the hard labour we have put in now will be rewarded accordingly during the time when we have to depart from this world. Gurbani tell us:

ਆਗੇ ਕਉ ਕਿਛੁ ਤੁਲਹਾ ਬਾਧਹੁ ਕਿਆ ਭਰਵਾਸਾ ਧਨ ਕਾ

*Aagae Ko Kish Thulehaa Banandhhahu Kiaa Bharavasaa Dhhan Kaa*

*Build yourself a raft to cross the ocean (this world), what faith can you place in wealth (that you spend your life acquiring)?*

We can only find the wisdom of what is righteous by associating with righteous people in the form of *saadh sangat*. Just like the hard work a labourer carries out in a day, similarly, we should remember to complete our *naam simran*, forsake falsehood, adopt truthfulness and obey the *hukam* of Satguru Ji. Developing such attributes will most certainly assist us when our time comes to an end. All other material things we accumulate will be left behind.

There are things that we cannot physically see, but they have a detrimental effect on our mind and disposition. What are these things?  
॥॥ Satguru Arjan Dev Ji reminds us in Asa Raag:

ਚਾਰਿ ਬਰਨ ਚਉਹਾ ਕੇ ਮਰਦਨ ਖਟੁ ਦਰਸਨ ਕਰ ਤਲੀ ਰੇ

Char Baran Chouhaa Kae Maradhan Khatt Dharasan Kar Thalee Rae  
People of all castes, social classes, preachers and those who know  
religious texts on their fingertips, whether they are

ਸੁੰਦਰ ਸੁਘਰ ਸਰੂਪ ਸਿਆਨੇ ਪੰਚਹੁ ਹੀ ਮੋਹਿ ਛਲੀ ਰੇ

Sundhar Sughar Saroop Siaanae Panchahu Hee Mohi Shhalee Rae  
Beautiful, refined or wise, the five vices have enticed all these types of  
people and beguiled them

ਜਿਨਿ ਮਿਲਿ ਮਾਰੇ ਪੰਚ ਸੂਰਬੀਰ ਐਸੇ ਕਉਨੁ ਬਲੀ ਰੇ

Jini Mil Maraee Panch Soorabeer Aise Koun Balee Rae  
Who has seized and conquered these five vices? Is there anyone  
powerful enough?

ਜਿਨਿ ਪੰਚ ਮਾਰਿ ਬਿਦਾਰਿ ਗੁਦਾਰੇ ਸੋ ਪੂਰਾ ਇਹ ਕਲੀ ਰੇ

Jini Paanch Maar Bidhaar Gudhaarae So Pooraa Eih Kalee Rae  
He who has conquered these five vices alone is the perfect one in this  
age of Kalyug

ਵਡੀ ਕੋਮ ਵਸਿ ਭਾਗਹਿ ਨਾਹੀ ਮੁਹਕਮ ਫਉਜ ਹਠਲੀ ਰੇ

Vaddee Kom Vas Bhaagehi Naahae Muhakam Fouj Hathalee Rae  
Their army (the five vices) is unyielding, powerful and so great that it  
cannot be overcome easily

ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਜਨਿ ਨਿਰਦਲਿਆ ਸਾਧਸੰਗਤਿ ਕੈ ਝਲੀ ਰੇ

Kahu Nanak Thin Jan Niradhaliaa Saadhsangath Kai Jhalee Rae  
Says Nanak; the humble being that remains under the protection of the  
saadh sangat is able to crush the onset of these demons (five vices)

It is only those who are under the protection of the saadh sangat that are able  
to control these invisible forces of lust, anger, greed, attachment and ego.

ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ

*Musanehaar Paanch Battavaarae*

*The five thieves have plundered them*

ਸੂਨੇ ਨਗਰਿ ਪਰੇ ਠਗਹਾਰੇ

*Soonae Nagar Parae Thagehaarae*

*They have robbed the unguarded village*

ਉਨ ਤੇ ਰਾਖੈ ਬਾਪੁ ਨ ਮਾਈ

*Oun Thae Raakhai Baap N Maaee*

*Even our father and mother cannot save us from them*

ਉਨ ਤੇ ਰਾਖੈ ਮੀਤੁ ਨ ਭਾਈ

*Oun Thae Rakhai Meeth N Bhaaee*

*Neither can friends or brothers protect us from them*

In the battle to prevail over these five evils, neither your family nor friends can assist you, apart from Satguru Ji and saadh sangat. Fighting these evils may seem quite difficult because we thrive on them, similar to how we get accustomed to certain tastes of fruits, or sweets or other indulgences. These evils appear to be sweet and we develop a liking for their tastes. Gurbani tells us:

ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਕਉੜਾ ਉਪਜਿਆ ਸਾਦੁ

*Mithaa Kar Kai Khaaeiaa Kourraa Oupjiaa Saadh*

*We indulge in vices thinking they are like enjoyable (sweets), however, their impact on us is eventually negative (sour)*

If you think about a person who indulges in too many sweets, naturally his body will react to this excess amount of sugar with diseases such as diabetes. Then, when a person is diagnosed with high blood sugar, in traditional medicine he may be given neem that is bitter in taste but assists in reducing the excess sugar in the blood. In reality, though the neem is known to be bitter, we willingly take it because we acknowledge its medicinal benefits.

In the same way, we perceive the hukams of Satguru Ji as being bitter (difficult to adhere to), like neem. However, by understanding the benefits of adhering to the hukam, our minds are more willing to accept them. Gurbani states:

ਕਰਹਿ ਜਿ ਗੁਰ ਫੁਰਮਾਇਆ ਸਿਲ ਜੋਗੁ ਅਲੂਣੀ ਚਟੀਐ

*Karehi J Gur Furmaaia Sil Jog Aloonee Chatteeai*

*Conforming to the command of our Guru, is like carrying out a difficult penance*

When Bhai Harmeet Singh came for *darshan* of Sri Satguru Ram Singh Ji, he recalled the story of a hermit who was on his deathbed. Those gathered around him told him to remember his Guru in these final moments. However, the hermit said that he was already holding the feet of his Guru and therefore was not scared of death or any other consequence. Thinking of this story, Bhai Harmeet Singh wondered whether this could be true. Sri Satguru Ram Singh Ji, the all knowing Lord read the mind of Bhai Harmeet Singh and confirmed that this story was indeed true. This, he clarified is only true for those who have unwavering faith in the fact that *Akaal Purakh* and the Satguru are not separate. If *Akaal Purakh* has any form, then according to *Gurbani*, that form is of Satguru Ji. This is all Satguru Ji's *leela*.

What is *leela*? This is perplexing to unravel. For example, consider a flower; we do not even know how many flower varieties may be in existence even to the extent that our eye can see. We do not know how many colours they come in, and what all the flower varieties look like. Taking it further, how many types and shapes of leaves can they have, how much variety is in their smell? Lets us dwell deeper still, what are their individual qualities? For example, when we consume them, what effect do they have on our bodies? Positive? Negative? Or soothing? Each and every aspect of *Akaal Purakh's* creation (*leela*) is so profound that we cannot easily comprehend its complexity or limit.

Just talking about something this amazing and profound is difficult in itself, let alone having an understanding of it. For example, when people first started learning how to fly planes, because no one had ever heard of one, seen one, or understood how it worked- learning to fly therefore, was an incredibly difficult task. However, as people began to travel more, planes became more popular. People began reading more about them, researching them and eventually planes became a very common part of our lives. Learning about them and learning to fly them today is relatively less difficult because our understanding of them is much better. In the same way, when we talk about the path of Satguru Ji we find it incredibly difficult because our understanding of that path is limited:

ਹੈ ਨਾਹੀ ਕੋਊ ਬੁਝਨਹਾਰੋ ਜਾਨੈ ਕਵਨੁ ਭਤਾ

*Hai Naahee Kooo Boojhanehaaro, Jaanaai Kavan Bhathaa*

*No one understands the Lord, nor does anyone understand His plan*

ਸਿਵ ਬਿਰੰਚਿ ਅਰੁ ਸਗਲ ਮੋਨਿ ਜਨ ਗਹਿ ਨ ਸਕਾਹਿ ਗਤਾ

*Siv Biranch Ar Sagal Mon Jan Gehi N Sakaahi Gathaa*

*Shiva, Brahma and all the learned sages have not been able to understand Him either*

ਪ੍ਰਭ ਕੀ ਅਗਮ ਅਗਾਧਿ ਕਥਾ

*Prabh Kee Agam Agaadh Kathhaa*

*What Akaal Purakh is, that is unfathomable for any person*

ਸੁਨੀਐ ਅਵਰ ਅਵਰ ਬਿਧਿ ਬੁਝੀਐ ਬਕਨ ਕਥਨ ਰਹਤਾ

*Suneeai Avar Avar Bidh Bujheeai Bakan Kathhan Rehathaa*

*Everyone has a different view of Him, some understand Him as one thing and others as something else, and He is essentially beyond any description or explanation*

ਆਪੇ ਭਗਤਾ ਆਪਿ ਸੁਆਮੀ ਆਪਨ ਸੰਗਿ ਰਤਾ

*Aapae Bhagatha Aap Suamee Aapon Sang Rathaa*

*He (Akaal Purakh) Himself is the devotee, He Himself is the Lord and Master, and He is imbued in Himself*

ਨਾਨਕ ਕੋ ਪ੍ਰਭੁ ਪੂਰਿ ਰਹਿਓ ਹੈ ਪੇਖਿਓ ਜੜੁ ਕਤਾ

*Nanak Ko Prabh Poor Rehiou Hai Paekhiou Jathr Kathaa*

*He is the all pervading and permeating Lord, wherever we look, He is there*

Those who acquired this understanding from their Satguru, have seen the Lord permeating everywhere.

If we take a young person who has just completed his secondary education exams and ask him to sit through a lecture being given by a leading research scientist, it is almost certain the young person will walk out of the lecture within a few minutes, admittedly due to a lack of understanding over the contents of the lecture. In the same way, we cannot understand the extent of Akaal Purakh's knowledge until we seek it from those that have the understanding like Satguru Ji.

There are three stages to this knowledge, the first, listening to it, second, understanding it, and the most difficult, implementing

this understanding on one's self. How do we implement this? Firstly, by attending *saadh sangat* from where we obtain this understanding and knowledge. Secondly, by listening to *Gurbani* and finally by self-evaluating yourself i.e. whether what you are reading applies to you, and if not, how you can make it applicable to yourself.

God has created this worldly illusion and each and every aspect of His creation has so many facets and because of our limitations we cannot understand them all. In today's world we live in a false sense of reality. We rejoice after having navigated to the moon and other planets, but there are also parts of space that exist and we still have not been able to conquer. How amazing it is that we are blinded by our sense of achievement at this exploration ability, yet we question the existence of God who has created this myriad of galaxies that we know has no limit.

In our ego and stubbornness as humans, we fail to rationalise the existence of God despite various events that we see, experience or hear about. Recently there was an article in the news where a young child spoke of his previous life, how he died, what circumstances he died under and his name in his previous life etc. Naturally, in a country like Saudi Arabia where reincarnation is not a belief the clergy conforms to, the government decreed that the child is suffering from a mental illness and withdrew him from media attention. There are hundreds of similar stories of this nature that have been evident in the media.

I also read about a research centre in America where scientists came together to ascertain how an egg fertilises to result in either a male or a female baby. Interestingly, one of their scientists experienced an unusual but natural transformation, going from a physically male body to a two-thirds female body after thirty-five years. How astounding that in a research facility, where allegedly the most brilliant minds were at work, yet no one could explain how a person goes from being a man for thirty-five years and having children, to suddenly transforming into a woman. To us, this is very perplexing, because we do not understand it. When we see a plane fly, we find it amazing because we do not understand the physics behind it. However, those that have an understanding are not astounded by it. Similarly, Satguru Ji or those that are beloved to Him have the conscious understanding of God and His ways. Therefore they do not find these things astounding or perplexing at all. This is *Akaal Purakh's leela*. On one hand we have these great researchers trying to understand how an egg fertilised to create a baby's gender, yet on the other hand God has not given them an iota of understanding over His divine power to create life.



The power of *Akaal Purakh* is limitless; the average man cannot comprehend its complexity. As an illustration of what this power is, Sri Satguru Arjan Dev Ji in *Sukhmani Sahib* writes:

**ਨੀਕੀ ਕੀਰੀ ਮਹਿ ਕਲ ਰਾਖੈ**

*Niki Kiri Mei Kal Rakhe*

*Putting the power of God within a tiny ant*

**ਭਸਮ ਕਰੈ ਲਸਕਰ ਕੋਟਿ ਲਾਖੈ**

*Bhasam Kar Lashkar Kot Lakhe*

*The ant would have the ability to obliterate millions of armies in an instance*

What an amazing power that is. However, our minds are such that we are not even ready to believe this. If I said to you, that a small quantity of uranium has the power to light up an entire city, you would believe this simply because it is within the realms of our daily lives. Though, what is beyond our sight or experience as written by our Satgurus; we still do not believe!



ਮੇਰੇ ਦਿਲ ਬੋਲੀ ਭੀ ਨਹੀਂ ਮਾਫ਼ਤ ਸਤੁਤ ਕਰ ਕਰ  
 ਕਾਟੀ ਤੇ ਜੇਹਾ ਭੀ ਮੈਂ ਕਰੀਂ ਤੇਰਾ ਮਾਫ਼ਤ ਕਰੀਂ ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਕਿਰਪਾ  
 ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ ਕਰ  
 ਤੇ ਫਿਰ ਕਰੇ ।

ਤੇਰਾ ਕਾਟੀ ਕਰੇ ਨੇ ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਕੀ ਹੈ  
 ਪਰਿਤਰ ਕਰੇ ਦਿਲ ਮਾਫ਼ਤ ਕਰੇ ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਕਰੇ ਕਰੇ ਕਰੇ

I possess no virtue at all and I have many faults; I am unable to do naam simran, read gurbani or serve others. Despite these shortcomings, Satguru Ji still blesses me with happiness and comforts, this is their benevolence and greatness. After meditating on naam simran and reading gurbani we should pray in the lotus feet of Sri Satguru Partap Singh Ji that o Satguru Ji, bless us so we have unwavering faith and trust in You.

Humility as practiced by H.H. Sri Satguru Jagjit Singh Ji

## REMEMBERING THE LORD

**S**oadh sangat Ji let us gather our thoughts together and seek the blessings of Sri Satguru Partap Singh Ji in whose beloved memory we celebrate days like today.

Most of you may not be aware that Suba Satnam Singh Ji and their family from Nairobi have been granted this year's *Hola Mahalla* and *Asu Ho Mela* as *sewa*. In today's age, we have so many compelling arguments to spend our wealth on factories, cinemas or other materialistic things. However, great are those, who in spite of the compelling pressures of today's day and age, choose to donate their wealth towards righteous causes such as sponsoring these *melas*.

Satguru Ram Singh Ji used to say that the path of righteousness is most difficult to sustain, and it takes great desire from these Sikhs to carry out this *sewa*.

With the conclusion of this *mela*, may Satguru Ji bless each and every one of you who participated in the *Jap Paryog*.

A special recognition to those individuals who numbered more than six hundred, meditated on *naam* for 8 hours a day whilst staying in *sodh maryada*. It is commendable that within such a small community like ours, we were still able to get this many people participating in *naam simran* over the last month. There is a premise that says that the nobler an action is the more difficult it is to execute and in that light, it is indeed commendable that this many have participated.

If we extend this to our normal lives, we come across people who in an effort to simply attach a title to their name choose the easiest courses as opposed to the more difficult ones. However, in comparison, those who obtain a qualification in a more challenging course automatically gain others' respect. Satguru Ji has blessed us in today's day and age, despite the negative forces that make us forsake the path of *naam simran* and *soadh sangat*. He has offered us the opportunity to make the most of this time by participating in activities like *Jap Paryog*. When we are blessed with an opportunity where we can get involved with a worthy cause such as attending *soadh sangat* or practising *naam simran*, we should not forsake it and put it off for another time. *Gurbani* helps to guide us in this respect:

ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ ਤਾ ਕਿਤੁ ਵੇਲਾ ਭਗਤਿ ਹੋਇ

*Je Vela Vakhat Vichariye Ta Kith Vele Bhagat Hoe*

*If we keep waiting for the right time to start remembering God, then  
we will never become devotees of His*

Just as it takes time to tune up a musical instrument like the tabla, before we can play it, Satguru Ji through Gurbani explains that it takes time for the mind to attach itself to the Lord. It is said that every breath we take without remembering Him is frowned upon, so let us pray to Almighty Satguru Ji that:

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਝੂਠ ਨਿੰਦਾ ਇਨ ਤੇ ਆਪਿ ਛਡਾਵਹੁ

*Kam Krodh Lobh Jhoot Ninda In Te Aap Schadavaho*

*With Your help alone I can reign in vices such as sexual desires, anger,  
greed and dispel habits like lies and slander*

These vices have no physical form nor are they bound to us with a rope, yet our minds are constantly engrossed in them, even when we are doing naam simran or in saadh sangat. Therefore, as highlighted in Gurbani, let us pray to Satguru Ji so that He may liberate us from the bonds of these vices and instil honesty, patience, tolerance and dharma within our minds.

A fundamental platform of righteousness is compassion for others. If by practicing aspects of our religious duties we are not compassionate and tolerant towards others, then we have gained nothing. These valuable teachings are mentioned in the hukamnamas of Sri Satguru Ram Singh Ji that can be found within our gutkas. We should make a point of reading these, as by doing so, our minds will be driven towards Satguru Ji and His teachings. Bhai Nand Lal Ji explains in his writings:

ਖੁਸ਼ ਅਸਤ ਉਮਰ ਕਿਹ ਦਰ ਯਾਦ ਬਿਗੁਜਰਦ ਵਰਨਾ

*Khush Asth Umar Ki Dhar Yaad Bhighuzarad Varna*

*Only that part of my life was useful which I spent in the thoughts (and  
remembering) of my beloved Satguru*

Let us emulate this and try to make the most of our lives. We think we will have lots of time to do all the good things in future but Gurbani teaches us:

ੴ ਦਿਹ ਲਧੇ ਗਣਵੇ ਗਏ ਵਿਲਾੜਿ ਵਿਲਾੜਿ

*Joh Deh Lade Ganveh Joe Vilar Vilar*

*The duration of your life is a finite number of days and with the passing of time they are rapidly reducing*

Let us therefore spend our time here towards a useful cause. Only yesterday we were kids running around and did not realise how time was flying by. We assume that we have lots of time to do good but Gurbani tells us:

ਨਹ ਬਾਰਿਕ ਨਹ ਜੋਬਨੈ ਨਹ ਬਿਰਧੀ ਕਛੁ ਬੰਧੁ

*Neh Barik Neh Jobnai Neh Birdh Kich Bandh*

*Whether you are in your childhood, youth or old age, death can strike you at any time*

Keeping the above in mind, we should seek the blessings of Satguru Ji to help us make this finite life a success. Gurbani also guides us how to do this as below:

ੴ ਤਪ ਕਾ ਬੰਧੁ ਬੇਹੁਲਾ ਜਿਤੁ ਲੰਘਹਿ ਵਹੇਲਾ

*Jap Tap Ka Bandh Behrla Jith Langhe Vahela*

*In order to successfully complete your spiritual journey on this earth, through constant meditation of naam simran, build the raft that will carry you across*

Urge those who have given their names in order to complete *sadharan paht* of the entire *Sri Aad Granth Sahib* or *Sri Dasam Granth Sahib* to please complete them in time for the *Hola Mahalla*, so that we may come closer to completing the 1,00,000 *pahts*. (Which we do for the *darshan* of Sri Satguru Ram Singh Ji).

What we reap after carrying out all these noble activities is not in our hands, just as when a farmer plants seeds. Although, he may have an expectation of what his crop will yield, the actual yield he obtains come harvest season is not in his hands. We, like the farmer, should carry out our *naam simran* earnestly and free our minds of negative thoughts. When our minds go astray we should try to rein them in, as Gurbani tells us:

ਅਲਿ ਮਕਰੰਦ ਚਰਨ ਕਮਲ ਸਿਉ ਮਨੁ ਫੇਰਿ ਫੇਰਿ ਰੀੜੈ

*Aul Mukarandh Charan Kamal Siyo Mun Phir Phir Reeje*

*Just like the bee returns for honey from the flower, may my mind keep keeping, and returning towards the feet of my beloved Satguru Ji*

When children come back from school, their parents often ask them if they have learnt anything or if they wasted their time just playing. I urge parents to be equally concerned and ask their children whether they have done their *naam simran* in the morning or read *Japu Ji Sahib*.

Furthermore, we have so many clothes to wear amongst ourselves that we may even have lost count of them, yet if we asked how many *gutkas* we have, I think we would struggle to say we have a *gutka*, *kanga*, *mala* or even *kasheras* per member in our homes. Our disposition is such that if one member has a *gutka*, then we will borrow theirs. Ideally though, we should each have our own *gutka* and read *Gurbani* on our own every day. You never know which verse of *Gurbani* you read will make a lasting impression on your mind, changing your thinking for the better. For example, in *Japu Ji Sahib* we learn that:

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ

*Bhariye Mat Papa Ke Sang*

*When our mind is polluted and stained by sin*

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ

*Oh Dhopai Navai Ke Rang*

*It is cleansed by absorbing in naam simran*

Sri Satguru Partap Singh Ji often used to give the above as an example in His discourses and such lessons are only learnt when we read *Gurbani*. This *naam simran* can be a solution to all our troubles if we practice it. Sri Satguru Ram Singh Ji would also often say that *Gurbani* consistently highlights the benefits and goodness of doing *naam simran* and we should therefore acknowledge its importance. It is important for us to read *Gurbani* and learn about these benefits. Equally we should not end up in a situation where we only read about something but do nothing to practice or implement it. That is also of little benefit to us.

When we complete any work related task we usually sit and analyse whether it was financially beneficial to us. In the same way, we should analyse our daily activities and weigh up how honest we were, how much time we spent backbiting others, how jealous we were and how much *naam simran* we did. We need not analyse what others do, but by self-introspection, gauge over a period of time whether we have become a better person.

With the blessing of Sri Satguru Partap Singh Ji, there was a time when we were confident that Namdhari Sikhs in Thailand were not cinemagoers.

In the rare instance when anyone did visit one, people would pull them back. Today, the tables have turned such that those that do not go to the *saadhs* are in fact encouraged to do so. Our role as *saadh sangat* is to encourage people onto the path of Satguru Ji; those that go astray should be encouraged by all to get back to the path of Sikhi, so that together, we can all make this life a spiritual success.

During this *Jap Paryog*, there was a young boy I met who had consistently been getting up at 1:30am, so much so that when he was asked to continue this routine of the *Jap Paryog*, he was positively inclined to do so. This level of conviction and dedication within our youngsters is admirable. In fact, when we also look outside India; our youth in Canada, the UK and other Western countries have been spending five or six hours a day in doing *naam simran* whilst staying in *sodh maryada*. This is the level of dedication we should have for this path. Seeing these youngsters achieving this should also serve as an inspiration for the rest of us to try to follow this path too.

On the subject of dedication, *Suba Jagtar Singh Ji* who lives in the UK has taken on a very noble responsibility. This is not a responsibility relating to some factory operation or a business venture. He has taken on the responsibility of providing *sodh water* to any member of the *sangat* who wishes to maintain *sodh maryada*. With the blessings of Satguru Ji, through Him, many youngsters are able to keep *sodh maryada*. Such examples should inspire others to take up *sewa* that is in the interest of the *sangat*.

I wish to remind you all that we must dedicate at least one hour from our day towards *naam simran*. Furthermore, we must try to complete one *sadhnan paht* of either *Sri Aadh Granth Sahib* or *Sri Dasam Granth Sahib* per family per month. If we can make time to fulfil all other activities in our lives, then we should at least dedicate some time towards these too.

Pandit Gopal Singh Ji was once reading *Gurbani* from *Sri Dasam Granth Sahib* that narrated the incident of *Prehlad* and *Harnakash* in which, it is mentioned that *Harnakash* wanted *Prehlad* to embrace a red-hot pillar to hurt him. But *Prehlad* could not muster the courage to do so. At this point, *Prehlad's* Satguru, in the form of an ant walked on this pillar to show him that it was indeed an illusion and that the hot pillar would not harm him. Seeing this, his mind was enlightened and eventually he embraced the pillar without being burnt. *Prehlad*, on seeing a mere ant, attained enlightenment that it was God trying to help him. Yet when we come across not ants, but human beings walking the path of Satguru Ji every day, we still remain oblivious to His path!



Therefore, be strong and make a conscious effort towards remembering Satguru Ji; Sri Satguru Arjan Dev Ji, through Gurbani tell us:

ਉਦਮੁ ਕਰਹੁ ਵਡਭਾਗੀਹੋ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ

Udham Karo Vadhbhagiho Simro Hari Hari Rai

*O fortunate being, cease this opportunity and make an earnest effort to remember Akaal Purakh through meditating on naam simran*

ਉਦਮੁ ਕਰਿ ਹਰਿ ਜਾਪਣਾ ਵਡਭਾਗੀ ਧਨੁ ਖਾਟਿ

Udham Kar Har Japna Vadbhagi Dhan Khaat

*O mind, make an earnest effort to meditate on naam. This is the real wealth to acquire*

ਸੰਤਸੰਗਿ ਹਰਿ ਸਿਮਰਣਾ ਮਲੁ ਜਨਮ ਜਨਮ ਕੀ ਕਾਟਿ

Santsung Har Simarna Mal Janam Janam Ki Kaat

*By continuously being part of saadh sangat and meditating on naam of Akaal Purakh you wash away the accumulated sins of countless incarnations*









## KARMA

**S**ome time after Mata Bhupinder Kaur Ji had passed away, Mata Jiwan Kaur Ji asked Satguru Ji whether He would consider a second marriage. Satguru Ji replied, "If there is one who was as wonderful as Bhupinder Kaur then I am willing." It is Satguru Ji's wish as to whom they wish to give prominence, as in this case, to Mata Ji.

When we start associating labels of good and bad towards people, we should remember that there is someone above us who is the creator of these people. As part of this lifelong spiritual journey when we start associating ourselves with saadh sangat, we become enlightened and learn from Gurbani:

ਮੰਦਾ ਕਿਸ ਨੇ ਆਖੀਐ ਜਾਂ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ

*Mandhaa Kis No Aakheeai Jae Tis Bin Koe Naahi*

*How can we call someone bad, when in fact the Lord resides in everyone?*

And:

ਨਮੋ ਅੰਧਕਾਰੇ ਨਮੋ ਤੇਜ ਤੇਜੇ

*Namo Andhkdhare Namu Tej Teje*

*Salutations to the Lord Almighty, creator of both darkness and light*

The all-pervading Lord is within everyone, and everything occurs according to His wish. However, reaching the stage where we understand and accept this is difficult. When we have the peaceful sense of realisation that this world and its people are simply a creation of Akaal Purakh and that we are just a minute piece of it all with no control over its functioning.

Our Satguru Arjan Dev Ji tells us through Gurbani that:

ਮਾਨ ਮੂਰਖ ਕਾਹੇ ਬਿਲਲਾਈਐ

*Maan Moorakh Kaahae Bilalaaeeai*

*(O) foolish mind, why do you cry*

ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਿਖਿਆ ਪਾਈਐ

*Purab Likhue Kaa Likhiaa Paavear*

*You only reap what has been sown in terms of your past karma*

ਦੁਖ ਸੁਖ ਪ੍ਰਭ ਦੇਵਨਹਾਰੁ

*Dhookh Sookh Prabh Dhaevanehaar*

*The Lord gives both happiness and pain in accordance with our karma*

ਅਵਰ ਤਿਆਗਿ ਤੂ ਤਿਸਹਿ ਚਿਤਾਰੁ

*Avar Thiaag Thoo Thisehi Chithaar*

*Therefore, ignore others and remember the Lord through naam simran*

Further on in the same verse, He continues to say:

ਕਉਨ ਬਸਤੁ ਆਈ ਤੇਰੈ ਸੰਗ

*Koun Basath Aae Thaerai Sang*

*What can you claim to have brought with you when you came to earth?*

ਲਪਟਿ ਰਹਿਓ ਰਸਿ ਲੋਭੀ ਪਤੰਗ

*Lapatt Rehioo Ras Lobhee Pathang*

*Like a greedy moth you are wrapped in a cocoon constantly seeking worldly pleasures*

It is not just about reading and listening to these words of Gurbani. There is a further step, which is accepting and heeding these teachings. Once we do that then naturally our enmity with others ceases to exist.

We have this illusion where we think we are in control. Think about the farmer who prepares his land with the best machinery and fertiliser and takes all adequate measures to protect his land from diseases, insects and animals. He thinks that by taking these actions he has protected his crop and therefore expects to yield a good harvest. However, there are variables that are not under his control. For example if there were a drought or heavy flooding, the crop would be destroyed. We often overlook the fact that there are things not under our control. It is only when things go wrong that we rush to offer prayers. The rest of the time Satguru Ji is forgotten by us, Bhagat Kabir Ji has written about this in Gurbani:



ਕਬੀਰ ਕਾਮ ਪਰੇ ਹਰਿ ਸਿਮਰੀਐ ਐਸਾ ਸਿਮਰਹੁ ਨਿਤ

*Kabir Kaam Parae Har Simareeai Aisaa Simarahu Nith*

*Kabir, just like how you remember your Lord in times of need, you should remember Him the same at all times*

ਅਮਰਾ ਪੁਰ ਬਾਸਾ ਕਰਹੁ ਹਰਿ ਗਇਆ ਬਹੋਰੈ ਬਿਤ

*Amraa Pur Baasaa Karahu Har Gaeiaa Behorai Bith*

*By doing so, you attain abode in the city of immortality and the Lord restores whatever wealth you have lost*

We are aware that Jap Paryog is about to begin. When we have the urge to carry out a noble task like this, it is only because Satguru Ji has bestowed His grace upon us. Otherwise, throughout the year we are well aware of how our minds wander. Therefore, when we have this opportunity through Jap Paryog to purify our minds, we should try our best to participate in it fully. The Ardaas for Jap Paryog starts at 2:00am and we should aim to be there at the start.

Using the same analogy of the farmer who tries tirelessly to protect his crop during the growing season so that he can bring a good harvest home. Similarly, the time we spend in naam simran and Gurbani is our farming period after which we hope to harvest the goodness of this action. However, if we develop a sense of pride while doing so, we risk losing the perceived benefit of it all. Therefore it is important to gauge the transformation in our mind by doing naam simran and reciting Gurbani so we may become more humble rather than be the opposite. Gurbani alludes to this as:

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ

*Theerathh Barath Ar Dhaan Kar Man Mai Dhharai Gumaan*

*When you make pilgrimages, observe arduous fasts or give alms in charity but develop pride as a result of any of these noble actions*

ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ

*Nanak Nihafal Jaath Thih Jio Kunchar Eisanaan*

*O Nanak, these noble deeds are all in vain just like an elephant who covers himself in dirt after taking a bath*

The above lines of Gurbani speak volumes; we know how difficult it is to make pilgrimages and how hard it is to complete a fast without allowing



the mind to be give in to hunger. If we extend the concept of fasting to another dimension we should train our minds to fast from hearing like slander and gossip or fast from speaking ill of others. These are the types of fasts we should constantly strive to bring within our lives. Lastly, giving alms in charity is also perceived to be difficult because we live in a world where increasingly everyone fends for themselves. Satguru Ji in one of His *updesh* uses a saying, which explains that there are those so miserly that they do not want to part even with a dead fly as alms; illustrating that parting with money is difficult for some. Imagine then carrying out all these difficult and noble actions and then boasting about them with pride. According to *Gurbani*, we reap no benefit when this becomes our mindset.

It is very important to be mindful of the above. When we come into *sangat* we should do our best not to harbour ill thoughts and feelings for anyone or anything. The more we indulge in sincerely practicing *naam simran*, the more our minds are cleansed and the easier it becomes to ignore negativity.

There are many people who acquire knowledge, however those that acquire knowledge relating to *Akaal Purakh* are of the highest order. Those who have gained this knowledge and remained humble are the ones who have understood the true meaning of knowledge. Why is that? It is because true knowledge illuminates the mind, it directs us to the path of righteousness. Ego is darkness which breeds ignorance and leads us nowhere. Let us take the metaphor of a house with its lights on. If we wish to navigate around, we can do it easily because we can see the direction of our likely movement. However, when we switch the lights off, we can hit ourselves against all sorts of objects and injure ourselves in the process.

Ego is that sort of vice which can attack a person of any social standing, rich or poor and one of any age, young or old. *Gurbani* goes on to tell us:

**ਅੰਧਕਾਰ ਸੁਖਿ ਕਬਹਿ ਨ ਸੋਈ ਹੈ**

*Andhakaar Sukh Kabehi N Soee Hai*

*In the darkness of spiritual ignorance, one cannot be content*

**ਰਾਜਾ ਰੰਗੁ ਦੇਉ ਮਿਲਿ ਰੋਈ ਹੈ**

*Raajaa Rank Dhou Mil Roe Hai*

*Whether they are a king or a beggar, both weep equally*

Therefore let us be strong willed and try to change our mindset and elevate ourself to being better people. Such should be the transition that we

naturally feel inclined to ask and do positive things for even those people with whom we had an enmity.

When Sant Jamit Singh gave *naam* to Rouldu Singh, he did so only after three years when he felt Rouldu Singh's mind had cleansed. Whilst doing so, he also read out the following from *Gurbani*:

ਮੰਡਾ ਧੋਇ ਬੈਸਿ ਧੁਪੁ ਦੇਵਹੁ ਤਉ ਦੂਧੈ ਕਉ ਜਾਵਹੁ

*Mhaanddaa Dhhoie Bais Dhhoop Dhaevahu Tho Dhoodhha Ko Jaavahu*

*Wash your vessel (mind), fragrance it (with good deeds) and then it is worth filling with nectar and milk (naam)*

The body we are blessed with is like a vessel, but we stain this vessel by indulging in needless gossip, slander and jealousy. In fact, we should rid it of these impurities and fragrance it with positive attributes. Once we do that, then the *naam* we recite is more likely to elevate our spirituality and take us closer to our beloved Satguru.

For the next month during which we partake in the *Jap Paryog*, let us try to minimise pointless talk and focus on *naam*. The more in depth we go, the more benefit we will reap.

I recall a conversation with Gurchain Singh Flora from Nairobi, who had prescribed a medicine in which one of the ingredients was sea water. He said that the seawater was gathered about 100km from the shore because it is purer at that depth than near the shore where it is dirty. If we extend this as an analogy: gossip, slander, jealousy and dishonest practices are all like the dirty water near the shore. However, the deeper we swim into the sea of *saadh sangat* the more our minds get purified and we are able to rid ourselves of vices. *Gurbani* teaches us:

ਮਾਧੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ

*Mhaaveai Hathh Pair Than Dhaeh*

*When the hands, feet and body get dirty*

ਮਾਧੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ

*Mahee Dhhothai Outharas Khaeh*

*Washing them with water cleans them*

ਮੁਖੁ ਪਾਲੀਤੀ ਕਪੜੁ ਹੋਇ

*Moothh Paleethee Kaparr Hoe*

*When clothes are soiled*

ਦੇ ਸਾਬੂਣ ਲਈਐ ਓਹੁ ਧੋਇ

*Dhae Saaboon Leeai Ouhu Dhho*

*Washing them with soap cleans them*

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ

*Bhareeai Math Paapaa Kai Sang*

*When the mind is polluted by sins*

ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ

*Ouhu Dhhopai Naavai Kai Rang*

*It is cleansed with the love of reciting naam*

When we read about the life of Sri Satguru Partap Singh Ji, we learn that when He ascended as the spiritual head of Namdhari Panth, one of the first things He wanted to do was to go away and be absorbed in naam simran. Mata Jiwan Kaur Ji said to Him that being the head of the Panth, He had already done enough and therefore did not need to go away and spend more time in naam simran. Satguru Ji replied that He did not want to rely on the fruits of His past actions for this life. He wanted to sow afresh in this life and reap the benefit accordingly.

We are blessed with this human form because of good karma in our previous life. Furthermore, we must have done something even more worthwhile to be blessed with the opportunity to participate in saadh sangat. Then why do we not take this opportunity in this life to accumulate good karma so that we may reside at the feet of our beloved Satguru? Just as Gurbani tells us:

ਰਾਰਾ ਰੰਗਹੁ ਇਆ ਮਨੁ ਅਪਨਾ

*Raaraa Rangahu Eiaa Man Apanaa*

*Dye this heart of yours in colour of Satguru Ji's love*

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਜਪੁ ਰਸਨਾ

*Har Har Naam Japahu Jap Rasanaa*

*Meditate on naam and chant it with your tongue*

ਰੇ ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਊ

*Rae Rae Darageh Kehai N Kouoo*

*No one will then address you disrespectfully in the court of the Lord*

**ਆਓ ਬੈਠੁ ਆਦਰੁ ਸੁਭ ਦੇਉ**

**Atto Baith Aadhar Subh Dhaeoo**

**In that celestial court, you will be welcomed with respect**

**ਓਆ ਮਹਲੀ ਪਾਵਹਿ ਤੂ ਬਾਸਾ**

**Ohha Mahalee Paavehi Thoo Baasaa**

**And in that court of the Lord you shall find a home to live in**

**ਜਨਮ ਮਰਨ ਨਹ ਹੋਇ ਬਿਨਾਸਾ**

**Janam Maran Neh Hoe Binaasaa**

**You do not have to go through the cycles of life and death and are  
saved for destruction**





ਤੇਰੇ ਮੇਰੇ ਅਰਮਾਨੇ ਸਾਫ਼-ਸੁਫ਼  
 ਮੇਰੇ ਸਾਥੇ ਰਹਿਣਾ ਹੈ ਮੇਰੇ  
 ਤੇਰੇ ਮੇਰੇ ਮੇਰੇ ਮੇਰੇ ਮੇਰੇ  
 ਅਰਮਾਨੇ ਅਰਮਾਨੇ ਮੇਰੇ ਮੇਰੇ  
 ਮੇਰੇ ਮੇਰੇ ਮੇਰੇ ਮੇਰੇ ਮੇਰੇ

Pray to Sri Satguru Ram Singh Ji and Sri Satguru Partap Singh Ji that  
 o Satguru Ji Rookh Aap Muhi Avor N Dhalai (Protect me from being  
 crushed). Satguru Ji's benevolent disposition is always to purify  
 those souls which seek His sanctuary.

H.H. Sri Satguru Jagjit Singh Ji



## THE ROAD TO ENLIGHTENMENT

**W**hen we try to eradicate the effects of jealousy and hatred on our minds, we cannot expect to overcome them by simply remaining engrossed in our worldly activities of family, business and entertainment. The way to overcome these is taught by Gurbani, which says:

ਹਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ

*Hisar Gee Sabh Thaath Paraaee*

*I have totally forgotten my jealousy and envy of others*

ਜਿਥੇ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ

*Jith Thae Saadhhasangath Mohi Paaee*

*I ver since I found saadh sangat, the company of the saints*

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ

*Naa Ko Bairee Nehee Bigaanaa Sagal Sang Ham Ko Ban Aaee*

*No one remains my enemy, no one is a stranger to me and I get along with everyone*

Accumulating materialistic possessions like big mansions, cars and so on does not help us attain inner peace; these are merely illusions of happiness. True contentment and joy only come when one is enlightened to this fact.

When God created man, He gave him hands to work, feet to walk and a brain to think; He did not create the body so that it could be polluted with hatred and malice towards others. When we listen to Gurbani, it says

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ

*Eik Dhaathae Eik Bhaekhaaree Jee Sabh Thaerae Choj Viddaanaa*

*You created some as providers and some as beggars. All of these are part of your wonderful play*

When we read the above and yet spend endless hours questioning why God has made more poor people or more wealthy people; apart from losing our inner peace, we will not gain anything. The fact is that, all that



mental agony is pointless because nothing is going to change anyway. To this effect, Satguru Ji through Gurbani teaches us:

ਜੇ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ

*Jo Prabh Keeno So Bhal Maaniou Eaeh Sumath Saadhhoo Thae Paaee*  
*Whatever God does, I accept gracefully, it is for my welfare, this sublime wisdom I have learnt from the company of my Satguru*

ਜੇ ਤੂ ਕਰਹਿ ਕਰਾਵਹਿ ਸੁਆਮੀ ਸਾ ਮਸਲਤਿ ਪਰਵਾਣੁ

*Jo Thoo Karehi Karaavehi Suaamee Saa Masalath Paravaan*  
*Whatever You do, or make me do, O Lord, let that outcome be acceptable to me*

Hatred and jealousy are not new phenomena. During Sri Satguru Nanak Dev Ji's time there were people who believed Him to be an incarnation of God and praised Him, while others who did not see Him in that way uttered words of hatred towards Him. However, Sri Satguru Nanak Dev Ji remained humble and unfazed by the words of both sets of people. Satguru Ji through Gurbani teaches us about this unique virtue and state of mind:

ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ

*Lokan Kee Chathuraaee Oupamaa Thae Baisanthar Jaar*  
*The cleverness and praises that the world offers, I have placed them in fire to be burnt away*

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਰਿ

*Koee Bhalaa Keho Bhaavai Buraa Keho Ham Than Dheeou Hai Dtaar*  
*For whether someone speaks well or ill of me, I remain unfazed as I have surrendered myself to You, Satguru Ji*

To further iterate the words of the shabad mentioned earlier:

ਜੇ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ

*Jo Prabh Keeno So Bhal Maaniou Eaeh Sumath Saadhhoo Thae Paaee*  
*Whatever God does, I accept gracefully that it is for my welfare, this sublime wisdom I have learnt from the company of my Satguru*

The path towards achieving spiritual enlightenment is only possible through the blessing of Satguru Ji. In His discourses, Sri Satguru Partap Singh Ji

teaches us that the intellect we acquire in this world pales in comparison to the knowledge of a true saint. If by acquiring this worldly intellect leads us to losing our faith in Satguru Ji and their path, then this knowledge is futile and the purpose of one's life is defeated.

During our finite life long journey we aspire to increase our materialistic possessions such as larger mansions, fancy cars and so on. However, we do so devoid of the understanding that one day our life's journey will come to an end and these houses serve only temporary pleasures that we leave behind after death. We should instead desire to accumulate spiritual wisdom and virtues, both of which will assist us in preparing for life after death.

Imagine a place where a person neither grows old nor dies; where he is not bound by the cycle of life and death. This wonderful place is where we should strive to build our permanent house, the place near our Lord where we can experience endless happiness and good health. This should be the main goal of our life's journey, and Gurbani tells us:

**ਨਾਨਕ ਬਧਾ ਘਰੁ ਤਹਾਂ ਜਿਥੈ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ**

*Nanak Badhhaa Ghar Thehaan Jithhai Mirath N Janam Jaraa*

*Nanak, build your house upon that place where there is no death, no re-birth, and no old age*

When one builds such a house, in the process he also sets an example for his children to aspire to. Children would also feel obliged and appreciate their parents for having led that path themselves and also for teaching them the same. However, this can only be achieved if one follows the teachings of Satguru Ji, Gurbani says:

**ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ**

*Ekh Maaeiaa Jith Har Visarai Mohu Oupajai Bhao Dhoojaa Laaeiaa*

*This world is an illusion, indulging in which one forgets the Lord, and is instead bound by emotional attachment and love of duality*

It is easy to get trapped in the *maya* of this world and one easily forgets the teachings of Satguru Ji. Nowadays, we find many children breaking away from the tenets of Sikhi with trimmed beards, alcohol and non-vegetarian food consumption. It is deplorable that parents are able to sleep peacefully knowing that their children are moving away from the teachings of Sikhi and the path of Satguru Ji.

In His sermons Satguru Ji has constantly emphasised the importance of

having a daily routine around *naam simran*. In fact, He goes as far as saying that one may skip any other important chore or task in their day, but he should never miss completing at least one hour of *naam simran*. Parents also have a responsibility in this regard; they should ensure that their children are being nurtured in this way. Perhaps as a start they can have a schedule that marks their child's attendance every week, which can be used to monitor progress over time. Furthermore, when a new bride joins the family, there should be a positive atmosphere such that she is also automatically motivated to complete her hour of *naam simran*. This is only possible if the other members are also doing theirs.

Meditation and discipline come hand in hand; together they are the two most important aspects of life. The ultimate goal of *naam simran* is to be blessed with Sri Satguru Ram Singh Ji's pious *darshan*. In that respect Satguru Ji is never far away from us. It is the veil of our ignorance that makes us feel He is far away, *Gurbani* says:

ਸੋ ਪ੍ਰਭੁ ਨੇਰੈ ਹੁ ਤੇ ਨੇਰੈ

*So Prabh Nayrai Hoo Tay Nayrai*

*God is the nearest of the near*

Children are easily influenced by the environment they live in and adapt to it quickly. Their soul is innocent and pure – untouched by vices. The innocence of their soul allows them to meditate with a clean heart. *Gurbani* attributes this quality as:

ਧੰਨੈ ਸੇਵਿਆ ਬਾਲ ਬੁਧਿ

*Dhannai Sayvi-aa Baal BuDh*

*Dhanna served the Lord, with the innocence of a child*

*Naam simran* is a sure way to meet Satguru Ji and children who truly wish to see Satguru Ji need to only earnestly try. There is a story about Gurmukh Singh, Satguru Ji's driver, who used to graze Sant Ala Singh's cattle as a child. One day he asked Sant ji if it was possible for him to have Satguru Ji's *darshan*. A child will only ask such questions if the environment around him is attuned to discussions about Satguru Ji, His teachings and how numerous Sikhs of His were able to attain spiritual enlightenment. On the other hand, if the environment is conditioned towards materialistic aspects then naturally, we should not expect spiritual development or such inquisitiveness in children. Whilst their

general knowledge of this world may be enhanced, their knowledge of Satguru Ji and His teachings will be minimal thus laying the foundations of a life away from Satguru Ji and His path.

Going back to the question that the young Gurmukh Singh had asked; Sant Ala Singh in response said that he could meet Satguru Ji simply by doing *naam simran*. When Gurmukh Singh sat down and meditated for a little while, he was blessed with the divine *darshan* of Satguru Ji. Excited, he got up and shouted out aloud, "Sant Ji, Satguru Ji has arrived!" This shouting led to a lapse in concentration and his sight of Satguru Ji disappeared.

The above incident denotes that children have a pure mind and if they are motivated at a young age they can also have Satguru Ji's *darshan* by simply doing their *naam simran*, this in turn will also keep them focused on the path of Satguru Ji and Sikhi.

The ultimate objective of carrying out *naam simran* is to beget the *gurmukh darshan* of our beloved Satguru Ji.





ਸਤਗੁਰੂ ਜੀ ਦੇ ਭਾਗਿਆ (ਦਿੱਤੇ) ਮਾਣੇ ਦੇ ਭਾਗ  
 ਉਹਨਾਂ ਦੇ ਹੋਣ ਪਿਛੋਂ (ਜਿਸਨੇ ਮਿਲੀ ਭੁੱਖ ਨੂੰ  
 ਭਰਿਆ, (ਤਾਂ ਮਾਯਾਵ ਭੁੱਖ ਵੀ), ਤੇਰੇ ਜਨਮ ਦੇ ਨੇੜੇ  
 ਹੋਣ ਤੋਂ ਤਾਂ ਮਾਯਾਵ ਨਹੀਂ ਭੁੱਖੇ। ਤਾਂ ਮਾਯਾਵ ਨਹੀਂ  
 ਤੇ ਮਾਯਾਵ ਮੇਰੇ ਸੇਵਕ ਨਹੀਂ ਹੋ ਸਕਦੇ। ਪਏ ਰਹੇ

When Satguru Ji blesses us with happiness, only He knows at that instance that he is blessing us. *Jis Kaa Pithaa Thoo Hai Maerae Suaamee Tis Baarik Bhookh Kaisee* (What hunger can that child have, when You, my Lord are his Father?) and *Thaero Jan Hae Sae Kath Ddolai Theen Bhavan Par Shhaajaa* (The one who becomes your humble servant, how can anyone shake his faith in You?, he becomes known across the entire universe) *Haath Pasaar Sakai Ko Jan Ko Bol Sakai N Andhaajaa* (In your protection, who can even harm your humble servant? No one can comprehend your full extent)

H.H. Sri Satguru Jagjit Singh Ji

## RESPECT ALL FAITHS

ਸਤਜੁਗਿ ਤੈ ਮਾਣਿਓ ਛਲਿਓ ਬਲਿ ਬਾਵਨ ਭਾਇਓ

*Sathjug Thai Maaniou Shhaliou Bal Baavan Bhaaeiou*

*In the golden age of Satyug, the Almighty deceived the King Baal in the form of a dwarf*

ਤ੍ਰੇਤੈ ਤੈ ਮਾਣਿਓ ਰਾਮੁ ਰਾਘਵੈਸੁ ਕਹਾਇਓ

*Trethe Thay Maaniou Raam Raghuvans Kehaaeio*

*In the silver age of Treta, the Almighty was known by the name of Raam of Raghu dynasty*

ਦੁਆਪਰਿ ਕ੍ਰਿਸਨ ਮੁਰਾਰਿ ਕੰਸੁ ਕਿਰਤਾਰਥੁ ਕੀਓ

*Duapar Krisan Muraar Kans Kirthaarathh Keeou*

*In the bronze age of Duapar, the Almighty appeared as the flute wielding Krishna who killed the demon Kansa*

ਉਗ੍ਰਸੈਣ ਕਉ ਰਾਜੁ ਅਭੈ ਭਗਤਹ ਜਨ ਦੀਓ

*Ougrasain Ko Raaj Abhhai Bhagatheh Jan Dheeou*

*You blessed Ugrasain with a kingdom and blessed your devotees with fearlessness*

ਕਲਿਜੁਗਿ ਪ੍ਰਮਾਣੁ ਨਾਨਕ ਗੁਰੁ ਅੰਗਦੁ ਅਮਰੁ ਕਹਾਇਓ

*Kaliyug Pramaan Nanak Gur Angad Amar Kehaaeio*

*In the iron age of Kalyug, the Almighty appeared as Sri Satguru Nanak ji, Sri Satguru Angad Ji, Sri Satguru Amar Das ji and initiated the lineage of Gurus thereon*

||N||n Gurdas Ji has also written:

ਜੁਆਰੀ ਜੁਆਰੀਆਂ ਵੇਕਰਮੀ ਵੇਕਰਮ ਰਚੰਦੇ

*Jooaaree Jooaareea Vaykaramee Vaykaram Rachanday*

*Gamblers mix with other gamblers, crooks mix with other crooks*



ਚੋਰਾਂ ਚੋਰਾਂ ਪਿਰਹੜੀ ਠੱਗ ਠੱਗਾਂ ਮਿਲ ਦੇਸ ਠਗੰਦੇ

*Choraa Choraa Piraharhee Tag Taga Mili Dayss Tganday*

*The thieves and cheats come together and loot their respective countries*

In the final two verses of this vaar, Bhai Gurdas Ji writes:

ਦੁਖਿਆਰੇ ਦੁਖਿਆਰਿਆਂ ਮਿਲ ਮਿਲ ਅਪਨੇ ਦੁੱਖ ਰੁਵੰਦੇ

*Doukhiaaray Doukiaariaan Mil Mil Apanay Doukh Ruvanday*

*The troubled meet with other troubled and share their anguish*

ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਿਖੁ ਵਸੰਦੇ

*Saadh Sangat Gur Sikh Vasanday*

*Likewise, the Sikhs of Satguru Ji feel gratified in the company of the holy (saadh sangat)*

It is heartening to see people of various faiths gathering here today. Just as the spirit of sport binds sportsmen in a team, overlooking their individual religious affiliations. In the same way, those who remember God should also come together without discrimination on the basis of what religion they follow.

A British historian wrote Sri Satguru Ram Singh Ji was so famous and popular that several intellectual and distinguished people from distant lands visited Him to seek His blessings, including the princes of Kabul. This was because Sri Satguru Ram Singh Ji connected everyone to the one Supreme Lord, who does not discriminate against anyone. Several Muslims were also frequent visitors who came to pay their respect to Sri Satguru Ram Singh Ji as well as Sri Satguru Hari Singh Ji and Sri Satguru Partap Singh Ji. Demonstrating that the fragrance of their spirituality was not constrained to just Sikhs or Namdharis alone.

During the freedom movement, everyone, irrespective of their religion used to work together. Pandit Jawaharlal Nehru, Dr. Kitchlu, Master Tara Singh, Muslims and other prominent freedom fighters worked together for the common cause of liberating the country from British rule.

Sri Satguru Ram Singh Ji unchained Sikhs from the influence of the five vices, *kaam, krodh, lobh, moh* and *ahankaar*. These are those evils that do not let the soul be free. However, Satguru Ji, with His blessings not only liberated His Sikhs from these evils, but also helped them overcome attachment to their physical form. Devoid of greed, these Sikhs accorded to the will of Satguru Ji and sacrificed themselves for the freedom of the nation

as well as the welfare of cows. Their supreme sacrifice set an example for others to follow, and, after India, several other countries chose to follow the path illustrated by Sri Satguru Ram Singh Ji. Satguru Ji initiated the first non-violent and non-cooperation movement which ensured a complete boycott of anything related to the British establishment of the time i.e. British law courts, schools etc. In fact such was their resolve that Namdhari Sikhs even refused to use the water that flowed through British-made canals.

This movement that later reemerged under Mahatma Gandhi, was originated by Satguru Ji decades earlier. Sri Satguru Ram Singh Ji had also managed to initiate international diplomacy by sending His ambassadors to England, Nepal and as far as Russia too. The presence and accomplishment of Satguru Ji had no bounds. A Muslim historian, Gulam Bhikh, wrote that he estimates, in an amazingly short period of ten years, Sri Satguru Ram Singh Ji had baptised over seven hundred thousand Sikhs, such numbers were unheard of even during Sri Satguru Nanak Dev Ji's time.

Religious disputes can all be resolved when people follow the tenets of their own religion whilst respecting those of other religions. Gurbani teaches us that:

ਮੇਰ ਹੀ ਕੀ ਮੇਵ ਸਭ ਹੀ ਕੇ ਗੁਰਦੇਵ ਏਕ ਏਕ ਹੀ ਸਰੂਪ ਸਭੈ ਏਕੈ ਜੋਤ ਜਾਨਬੈ  
*Meek Hee Kee Saev Sabh Hee Ko Guradhaev Eaek Eaek Hee Saroop*  
*Sabhai Laekai Joth Jaanabo*  
*We all worship one God, who is supreme of all, regard His form as*  
*one and His light as pervading in all*

Sri Satguru Nanak Dev Ji has also said:

ਹਿੰਦੂ ਭਰਕ ਕੇਉ ਰਾਫਸੀ ਇਮਾਮ ਸ਼ਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਚਾਨਬੈ  
*Hindhoo Thurak Kooo Raafasee Eimaam Shaafee Maanas Kee Jaath*  
*Sabhai Laekai Pehachaanabo*  
*Some are Hindus, some Muslims, and between them some are Shio and*  
*others Sunni, despite this, recognize that they are all one race of humanity*

If one follows these teachings and not just reads them, then all fighting and quarrels can be resolved.

In 1934 Sri Satguru Partap Singh Ji organised the Guro Nanak Naam Festival Conference at Sri Bhaini Sahib. The aim was to unite all those who believed in the message of Sri Satguru Nanak Dev Ji. At that time some people said that they would only attend the conference if the names of only

the first ten Gurus were recited during the Ardaas, thinking that Satguru Ji would disagree. To their surprise, Sri Satguru Partap Singh Ji asserted that they were most welcome to conduct the Ardaas as they wished, even if it were with the name of only the first Guru. Satguru Ji emphasised that their vision for the gathering was to harmonise Sikh relations and not antagonise. Eventually, all doubts were allayed and prominent Sikh leaders of the time came together in an historic and unique gathering.

A resolution was passed at the conference that all followers of Sri Satguru Nanak Dev Ji and His successors are to be respected irrespective of the number of successors people choose to follow. It was further agreed that those who believe and follow the *Sri Aadh Granth Sahib* and *Sri Dasam Granth Sahib* should also be deemed followers of the faith. All the Sikh leaders present signed this and thus, Sri Satguru Partap Singh Ji brought an end to the disputes between Sikhs. Speaking at the conference Giani Kartar Singh Ji, a famous Sikh leader congratulated Satguru Ji for accomplishing such a difficult gathering without hurting any particular group's sentiments. The *Guru Nanak Naam Leva Sikh Conference* was exemplary, in that it successfully promoted harmony and cooperation within the entire Sikh community.

Once in Lahore, Sri Satguru Partap Singh Ji purchased several blankets from a *Pathan* for the quoted price. Subsequently, whilst Satguru Ji continued ahead, the *Pathan* came back and inquired about Satguru Ji. Puzzled, the accompanying Sikhs checked whether any balance was outstanding for the purchased blankets. However, the *Pathan* said that he just wanted to meet Satguru Ji again. When the Sikhs took him to Satguru Ji, he bowed, paid respects and then proceeded to embrace Him. The perplexed audience asked him why he did so. To which he responded that in his religious belief it is said that when one is unable to lie in front of a person, then that person is truly a direct authority of the Almighty. The *Pathan* felt those sentiments simply by doing *darshan* of Satguru Ji. This incident illustrates how it is irrelevant whether one is a Hindu or Muslim because in the eyes of God, He belongs to everyone.

It is written in *Gurbani* that when a person is bound by their love of Satguru Ji, no weapon can harm them. This is only possible when one is attached to Satguru Ji in the true sense, which in itself is very difficult. There used to be a Muslim saint by the name of *Behlol*, who, whilst meditating one day went into a trance and started uttering:

ਮਨ ਖੁਦਾਇੰ! ਮਨ ਖੁਦਾਇੰ! ਮਨ ਖੁਦਾਇੰ!

Mann Khudain, Mann Khudain, Mann Khudain

I am God, I am God, I am God

According to Muslim beliefs, such utterances are considered blasphemy and his disciples stipulated this to him. Oblivious of this event, he was informed that beheading was the prescribed punishment for such blasphemy. Behlol then instructed his disciples that they behead him should the same incident ever be repeated. A while later when Behlol was again meditating, the incident occurred. Upon finishing his meditation, his disciples confirmed that the incident had been repeated. However, when they tried to behead him, the sword would pass through his neck as if through air without beheading him. Behlol, on hearing this then said that it was not him; he was indeed one with God. To that effect, *Gurbani* says:

ਅੰਮ੍ਰਿਤ ਕਟਿਓ ਨ ਜਾਤ ਪ੍ਰੇਮ ਰਸ ਚਰਨ ਕਮਲ ਸੰਗਿ

*Anmullih Kattiou N Jaath Praem Ras Charan Kamal Sang*

*Any weapon cannot harm a person who is bound by the love of the  
holy feet of his Satguru*

This illustrates that anyone who reaches this stage can reach God, there are no boundaries of religion whether someone is a Hindu, Muslim, Sikh or Christian each one has this ability.

There was a recent article about a Christian woman in America who was suffering from cancer. Having been told that she only had a few days to live by the doctors, she spent the night reaching out to God and prayed with the belief that she would be cured from this disease. The woman said that at around midnight, a very bright light lit her room up and smoke billowed out of her body from head to toe. The next day she asked the doctors to reconfirm their diagnosis, claiming that she now felt much healthier. Upon re-examination, the doctors were surprised to find that she had no trace of cancer. Such stories should always be discussed in our homes rather than spending time discussing business tact or other materialistic things. We should spend time reading incidents and stories that strengthen our faith in Satguru Ji.

ਮਾਮਣੀਆ ਕਹਾਣੀਆ ਪੁਤ ਸਪੁਤ ਕਰੇਨਿ

*Mahamania Kahania Putt Suputt Kar-ehn*

*Stories of faith shared over generations with children make them  
resolute in their faith*

The ambrosial hours before dawn are considered to be the best hours for meditation and I would encourage everyone to meditate at this time in accordance with the teachings of their respective faiths. Sri Satguru Nanak

Dev Ji has said *Sarbat da Bhalla* - may everyone be blessed. This statement does not restrict the blessings of God for any one community or religion, it is all encompassing and we should all pray for the welfare of humanity.

In one text it is written that when Sri Satguru Ram Singh Ji was invited into the kingdom of heaven, the Almighty offered Him a throne to sit upon. Satguru Ji initially refused to sit on the throne saying that He could not sit on the throne in the presence of all the other Gurus. Nevertheless, the Almighty insisted and made Him sit on the throne and ordered Him to ask for a boon. Satguru Ji said that He had everything He wanted and He was content. Still the Almighty insisted that no one leaves empty handed from Him and that He should ask for something. Compelled to do so, Sri Satguru Ram Singh Ji asked the Almighty for a boon where all of His creation, including humans, animals, birds, vegetation, trees alike are all immersed in meditating on the Almighty's naam.

What a thoughtful boon it was. Who else would seek the welfare of the entire world? Typically, representatives of a constituency seek the welfare of their constituents, county representatives seek the welfare of their county, likewise a country's president seeks the welfare of his country and so on. Only the Lord of the universe has the concern of everyone and everything in it, and that is why He would ask for such a boon.

Sri Satguru Ram Singh Ji has blessed the whole world; He not only helped India gain independence but also worked tirelessly to protect cows from slaughterhouses and His Sikhs from all the throes of evil vices.

*Gurbani* also describes the disposition of Muslims:

**ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ**

*Musalman Kahavan Muskil Jaa Hovei Ta Musalmaan Khavaii*

*It is very difficult to call oneself a Muslim, If one is truly a Muslim, only then may be called one*

**ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ**

*Aval Aoul Dheen Kar Mithaa Masakal Maanaa Maal Musaavai*

*First, let him savor the religion of the Prophet as sweet; then, let His pride of his possessions be scraped away*

**ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ**

*Hoe Musalim Dheen Muhaanai Maran Jeevan Kaa Bharam Chukaavai*

*Becoming a true Muslim, a disciple of the faith of Mohammed, let him put aside the delusion of death and life*

ੴ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ

*Ruh Kee Rajaae Mannae Seer Oupar Karathaa Mannae Aap Gavaavai*  
As he submits to God's will, and surrenders to the Creator, he is rid of  
selfishness and conceit

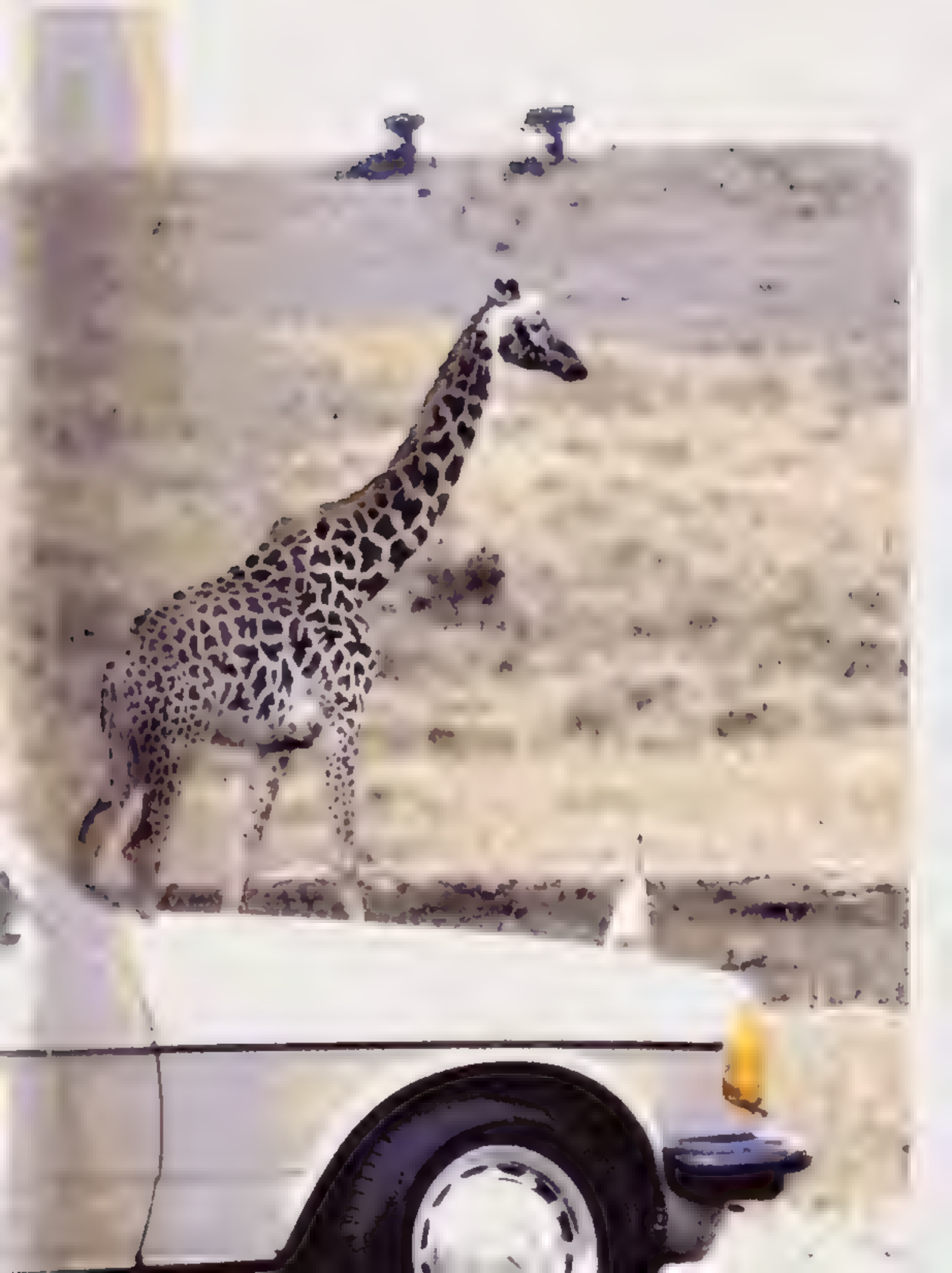
ਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰੰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ

*Tho Naanak Sarab Jeeaa Miharannmath Hoe Th Musalamaan Kehaavai*  
And when, O Nanak, he is merciful to all beings, only then shall he be  
called a Muslim

Vegetarianism and teetotalism are both an important aspect of spirituality. I humbly request everyone to make an effort in giving up non-vegetarian food and alcohol. When we immerse deep into religion, it becomes clear to us that no religion permits the consumption of meat and alcohol. In fact, the consumption of these is merely to appease to the taste of the tongue. Alam Ji has written a book with powerful illustrations advocating against eating meat and how it is neither healthy nor prescribed in a religious context. There are many Muslim brothers who do abstain from non-vegetarian food and also encourage others to do so. Sri Satguru Partap Singh Ji in their updesb speaks of a Muslim who narrated a story during the time of the Prophet Mohammad. It is said that due to a severe drought, a lot of the food stock had been dwindled and not much was available to eat. The faithful of the Prophet went to Him saying that they were only left with a cow and thus offered its meat to the Prophet. The Prophet refused to consume it and as a result neither did His disciples, despite the hunger. After some time when everyone pleaded that the meat be eaten to avoid wider starvation, the Prophet touched the meat with His finger, licked His finger and immediately spat out. This illustrates that He did not fully consent to meat eating.

Nandharis have been active members of the International Vegetarian Society and as part of that organisation, we have met many Muslim and Christians who have given up eating meat and have taken up a vegetarian lifestyle. I humbly request those present to give up the consumption of all types of meat and intoxicants, these are fundamental obstructions in the quest for spiritual enlightenment and on our journey in realising the essence of the Almighty Lord.







ਹਰ ਮਾਮਲੇ | ਕਦੇ ਕਦੇ ਦੁੱਖ ਤੋਂ ਦੁੱਖ ਪੈਦਾ  
 ਹੋਏ ਪੈਦਾ ਹੋਏ, ਜਦੋਂ ਮੌਜ਼ਾ ਕਿ ਕਦੇ ਹੋਵੇ  
 ਤਾਂ ਘਰ ਤੇ ਘਰੀਲੇ ਦੇ ਦੁਖ ਦੇਣ ਨਾ ਆਵੇ। ਏਥੇ  
 ਪ੍ਰੀਤਪਤਿ ਜੀ ਦੇ ਕੀ ਕੰਤਰ ਹਨ। ਦਿਵਸਾਂ ਕਰੋ  
 ਸਿੱਤਾ ਦਿਖ ਕੇ ਹੋ ਗਏ ਦਿੱਤੇ ਘਰ ਮਥੇ, ਤੇ  
 ਮਾਮਲਾ ਹੋਵੇ ਤਾਂ ਉਹ ਦਿਖ ਰਹਿੰਦਾ ਹੈ  
 ਮੰਨ ਲਵੋ। ਪ੍ਰੀਤਪਤਿ ਜੀ ਦੇ ਨੀਏ  
 ਹਰ ਮਾਮਲੇ ਨੂੰ ਖੋਲ੍ਹਦੇ। ਪ੍ਰੀਤਪਤਿ  
 ਜੀ ਹਰ ਮਾਮਲੇ ਦੂਰ।

At some stage in life, every person endures difficult times. In this day and age, it would appear that there is an increase of bad over good people. These are also the ways of Almighty Lord but do not worry about your difficult situations and try to come out of them believing that whatever the outcome may be, it is the will of the Lord Almighty and may Sri Satguru Partap Singh Ji help us in accepting this will. Satguru Dhaathaa Sabhanaa Vathhoo Kaa (Satguru Ji is the provider of all things)

H.H. Sri Satguru Jagjit Singh Ji

## PRAYERS AND MEDITATION

In His sermons, Sri Satguru Partap Singh Ji has highlighted the many blessings of Sri Satguru Ram Singh Ji, the importance of *Chandi di Vaar paht*, *Sava Lakh pahts and naam simran*. In summary He stresses that those who do their *naam simran* in the present-day are truly blessed.

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ

Sae Dhhann Sae Dhhann Jin Har Dhhiaaeiaa Jee Jan Naanak Thin  
Bal Jaasee

*Blessed are they, blessed are they, who have meditated on the dear Lord; Nanak is forever pleased with them*

I am heartened to see that the saadh sangat has continued to carry out their *seva* and *naam simran* even outside India. At the community centre in London, members get together weekly for their programs. In addition, with the initiative of Suba Jagtar Singh Ji, some members also practice *saadh maryada*. Similar initiatives are also in place in other parts of England such as in Birmingham. Further away, in Canada roughly thirty members gather to meditate from 3am until sunrise. In Toronto, spring water is collected from as far as thirty miles in order to prepare food. These are all great initiatives that require a lot of dedication.

If one sows wheat in the month of November, he cannot harvest it in December. He has to wait until April the following year before he can harvest anything. This harvest is only possible if during that time the farmer has taken care of his fields, provided adequate irrigation, weeding and taken all other measures necessary. It is only then that after six months is he able to harvest the crop and use it for his needs. If we relate this to what Satguru Ji explains in *Gurbani*:

ਹੇ ਮਨ ਵਤ੍ਰ ਬੀਜਣ ਨਾਉ

Rae Man Vathr Beejan Naao

*O mind, this is the opportune time to plant the seed of the naam*

ਬੋਇ ਖੇਤੀ ਲਾਇ ਮਨੁਆ ਭਲੇ ਸਮਉ ਸੁਆਉ

*Boe Khaethee Laae Manooaa Bhalo Samo Suaao*

*Focus your mind and make the cultivation of naam the purpose of your life*

Satguru Ji has also written:

ਸਭੇ ਗਲਾ ਵਿਸਰਨੁ ਇਕੋ ਵਿਸਰਿ ਨ ਜਾਉ

*Sabhae Galaa Visaran Eiko Visar N Jaao*

*Let me forget everything, but let me not forget the One Lord*

ਧੰਧਾ ਸਭੁ ਜਲਾਇ ਕੈ ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਸਚੁ ਸੁਆਉ

*Dhhandhhaa Sabh Jalaae Kai Gur Naam Dheea Sach Suaao*

*All my evil pursuits have been burnt away; the Guru has blessed me with naam, the true objective of life*

In this age of knowledge, the pursuit of higher education has ensured that more of our youngsters are degree holders. Post education, these graduates move into jobs and serve their respective communities. However, the younger generation just below them should also be encouraged in educating themselves and then sharing the workload. This promotes continuity and sustenance within the community. The student population of the college flourishes only when students from high school join the college, therefore when a child is trained from early childhood; he will be proficient through adulthood.

When I underwent surgery, the *saadh sangat* dedicated hundreds of hours towards reciting *Gurbani* and *naam simran*. As a result, I did not feel any pain. In fact, despite the stringent diet, my weight before and after the surgery was the same.

*Naam simran* can be the cure of all problems but only when we care to practice it intently. Dr Mahinder Singh Sian, a Namdhari Sikh narrated an experiment conducted on about thirty yogis in England. He said that sensors were attached to the heads of these yogis at two times, first when they were engrossed in normal discussions and then, when they were deep in a meditative state. The analysis of their brain activity highlighted that during normal state their brains were roughly 5% active but this rose up to 95% when they were in meditative state.

In America, another experiment showed that if a person meditates for at least fifteen minutes every day with single-minded devotion, his

capabilities and performance are increased many folds over. One cannot control the mind without meditation. The spiritual benefit of *naam simran* is stated in *Gurbani* as:

**ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ**

*Bhareeai Math Paapaa Kai Sang*

*But when the intellect is stained and polluted by sin*

**ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ**

*Ohu Dhhopai Naavai Kai Rang*

*It is cleansed by the Love of the naam*

Hence, keeping the above in mind, we should try to have a tendency to pay more attention towards completing our daily *naam simran*; this can be done even in our spare time for example, whilst travelling to work, or even whilst completing other chores.

**ਸੰਗ੍ਰਹੁ ਕਰੋ ਸਦਾ ਸਿਮਰਨ ਕੇ ਪਰਨ ਪਾਪ ਤਜਿ ਭਾਗੋ**

*Sangrahu Karo Sadhaa Simaran Ko Paran Paap Thaj Bhaago*

*Absorb yourself in the remembrance (naam) of the Lord; and by doing*

*so, you save yourself from indulging in grave sins*

One should accumulate this wealth of *naam simran* just as one would aspire to accumulate any other type of wealth, because *Gurbani* says:

**ਨਾਮ ਧਨੁ ਜਿਸੁ ਜਨ ਕੈ ਪਾਲੈ ਸੋਈ ਪੂਰਾ ਸਾਹਾ**

*Naam Dhan Jis Jan Kai Paalai Soee Pooraa Saahaa*

*The one who has accumulated the wealth of naam, he alone is truly wealthy*

Although we perceive this to be difficult, in reality, nothing is difficult when we set our mind to accomplish it. It is more difficult to migrate to western countries from India; however, those who wish to do that risk their lives to reach there. Therefore, if we put our mind towards *naam simran*, it is not difficult. I urge you all to give it prominence in your lives. When you sit and complete your meditation, try to remember Sri Satguru Ram Singh Ji, with who's blessings you are able to live pious and obstacle free lives.

Additionally, I want to remind you all of a *hukam* from Sri Satguru Ram Singh Ji, one we tend to overlook when we lose a loved one in our lives.

Although this is a routine practice, Satguru Ji discourages us from overtly grieving; why does He say that? This is because such an action is contrary to the will of the Almighty. When a baby is born, he is born by His command, similarly, when a person dies, it is again by the command and will of the Almighty. By mourning and crying we are in effect not accepting the will of God. Our disposition should be to accept this as part of life, since death is an eventuality for everyone.

Sri Satguru Ram Singh Ji further went on to say that the drops of tears shed in memory of the departed soul cause so much pain that the departed souls beg God to grant death to another member of the family so that everyone can stop mourning over them. Several people have set us examples of this. There was once a Sikh Granthi in a village, one morning some people arrived asking him to solemnise an *Anand Karaj*. He completed his priestly duties, recited the scriptures as normal and helped them complete all the necessary formalities. Just as everyone was about to leave, he casually asked them to help him cremate his son who had passed away the previous night. Shocked at his lack of grief, the people asked him why he had not told them about this occurrence before, he replied saying that whatever happened was destined to happen. There was no need to interrupt the normal course of life and activities as a result of this occurrence.

Harbhajan Singh, a Sikh from Leeds had lost a very young son. However, when I went to see him, I asked Seth Tarlok Singh who was sat beside me if he could identify the Sikh, from a group of men, whose son had recently died. Seth Ji could not identify him and I pointed out to the person who looked the most jolly in the crowd as the one whose son passed away.

There is a Sikh from Daltonganj by the name of Ajit Singh who lost a young child, who, whilst playing near a pool of water, drowned. Ajit Singh did not mourn the death of his child; instead, he took up the *dholak* and asked everyone to accompany him to the cremation. His brothers said to him that you have always been ahead of us in terms of *seva* and *naam simran* but today we realise how far ahead of us you really are. I met Ajit Singh four years later and found him laughing and joyful as always. These are the people from whom we can learn that the death of a loved one is also within the will of the Almighty Lord.

There are many carpenters in our congregation, and most of you are aware of the seasoning process of wood. The wood undergoes an arduous process and is subjected to various stresses before it is passed as fit for construction.

The seasoned wood is then able to withstand extremely hot, humid or cold weather without bending or deforming. In the same way, we should train our mind, like the seasoned wood, so that when we face any hardships in life, we are unwavering and accept them gracefully as the will of the Lord.

Once some Sikhs asked Sri Satguru Ram Singh Ji, what qualities of Sikhs please Him the most? Satguru Ji replied, "I am most pleased with those who gracefully accept the will of the Almighty." This is a difficult thing to do, we tend to complain in most circumstances, for example, when recession hits the economy and businesses start performing poorly, we complain about that. This is not restricted to India alone, even people in the west complain about lack of jobs or other scarcities. However, even though earnings fluctuate over time, we should realise that God has always put food in front of everyone. Remember that He has created this entire world and its different beings. So, surely, He must have also catered to provide food for their sustenance.

In conclusion, I remind everyone to remain steadfast in *naam simran* and in reciting *Gurbani*. Children who are aged ten years and over should be encouraged to memorise *Gurbani* and a record should be maintained of all children who have managed to memorise *Japu Ji Sahib*. *Gurbani* should be memorised and recited by all as it primarily praises *naam* and thus, by reading it, we will feel motivated to meditate even more. We should encourage others to follow the tenets of Sikhi as much as possible and refrain from cutting hair, consuming non-vegetarian food or alcohol.







ਸੇਵੇਂਦਰੀ ਜਮਤ ਨਿਖਤ  
ਸ੍ਰੀ ਸ੍ਰੀ ਅੰਤਰੀ  
ਕੋਪਨ ਧਾਨਪਨ

ਗਾਨਪਨ ਮੈਂ

ਗੁਨ ਪਨ ਘਾਨ

ਨਚ ਆਏ ਜੈਤੋ

ਪਨ, ਮਭਪਨ

ਪੁਰਾਨਪਨ

ੴ

Even if someone possesses the wealth of many livestock, elephants, kingdoms or jewels; it is only when he attains the virtue of contentment is he considered to be the wealthiest person on earth. All other forms of material wealth are as good as dust (of no value).

H.H. Sri Satguru Jagjit Singh Ji on the virtue of contentment

## THE IMPORTANCE OF A GURU

**A** Sikhs we believe that Gurbani teaches us about Sikhi and enlightens us of the importance of a Guru. According to Gurbani:

ਮਭਿ ਜਾਇ ਮਿਲਹੁ ਸਤਿਗੁਰੁ ਕਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ

*Maahi Jaae Milahu Satguroo Ko Maeree Jindhurreeeae Jo Har Har Naam Dhrirraavairoam*

*Go and seek the true Guru; O my soul, for He propagates the name of the Lord*

ਹਰਿ ਜਪਦਿਆ ਖਿਨੁ ਢਿਲ ਨ ਕੀਜਈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਤੁ ਕਿ ਜਾਪੈ ਸਾਹੁ ਆਵੈ  
ਕਿ ਨ ਆਵੈ ਰਾਮ

*Har Japadhiaa Khin Dtil N Keejee Maeree Jindhurreeeae Math K Jaapui Saahu Aavai K Naavai Raam*

*Do not hesitate for a moment to meditate on the name of the Lord, who knows how long you have to live*

It goes on to say:

ਗੋਬਿਦ ਗੁਣ ਰਵਹੁ ਸਾਸਿ ਸਾਸਿ ਜਪਿ ਨੀਤ

*Gobidh Gun Ravahu Saas Saas Jap Neeth*

*I hunt the glorious praises of the Lord with each breath; meditate on Him forever*

ਕਹਾ ਬਿਸਾਸਾ ਦੇਹ ਕਾ ਬਿਲਮ ਨ ਕਰਿਹੋ ਮੀਤ

*Kahaa Bisaasaa Dhaeh Kaa Bilam N Kariho Meeth*

*What confidence can you place on this body to last forever, do not delay, O my friend*

ਤਿਸੁ ਗੁਰ ਕਉ ਛਾਦਨ ਭੋਜਨ ਪਾਟ ਪਟੰਬਰ ਬਹੁ ਬਿਧਿ ਸਤਿ ਕਰਿ ਮੁਖਿ ਸੰਚਹੁ  
ਤਿਸੁ ਪੁੰਨ ਕੀ ਫਿਰਿ ਤੋਟਿ ਨ ਆਵੈ

*This Gur Ko Shhaadhan Bhojan Paatt Pattanbar Bahu Bidhh Sath Kar  
Mukh Sanchahu This Punn Kee Fir Thott N Aavai*

*Offer the Guru sacred food, clothes, silk and satin robes; know that  
He is true. The merits of this act shall never leave you lacking*

ਸਤਿਗੁਰੁ ਦੇਉ ਪਰਤਾਖਿ ਹਰਿ ਮੂਰਤਿ ਜੋ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵੈ

*Satgur Dhaeo Parathakh Har Moorath Jo Anmrith Bachan Sunaavai*

*The divine true Guru, in person, is the Embodiment, the Image of the  
Lord; He utters the Ambrosial Word by mouth*

Why are we born? What is the purpose of life? These are profound questions and their answers are only understood with the help of a Guru. A Satguru's biggest benefaction to us is the blessing of *naam*, which is essential for spiritual enlightenment.

Today a scholar praised Namdharis for their patriotism and the supreme sacrifices for the freedom of India. Let us pray to the Almighty Lord that we remain as such and at the same time, It should also be noted that Namdharis were only able to lay down their lives for the freedom of their country because of the blessings of Sri Satguru Ram Singh Ji. These blessings were the reason that they remained detached from worldly pleasures and attained spiritual enlightenment.

Gurbani also states:

ਕਈ ਬੈਕੁੰਠ ਨਾਹੀ ਲਵੈ ਲਾਗੈ

*Kee Baikunth Naahee Lavai Laagae*

*Pleasure of countless heavens cannot equal the Lord's name*

ਮੁਕਤਿ ਬਪੁੜੀ ਭੀ ਗਿਆਨੀ ਤਿਆਗੈ

*Mukath Bapurree Bhee Giaanee Thiaagae*

*That individual who becomes one with his Satguru forsakes even  
liberation from the cycle of birth*

Sri Satguru Arjan Dev Ji has written:

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ

*Prabh Kee Aagiaa Aatham Hithaavai*

*One who, in his heart, fully accepts the will of the Lord*

**ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ**

*Jeevan Mukath Sooo Kehaavai*

*Such a person is said to be liberated from worldly attachments*

**ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ**

*Thaisaa Harakh Thaisaa Ous Sog*

*He who is indifferent to both happiness and sorrow*

**ਮਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ**

*Madhaa Anandh Theh Nehee Bioug*

*He remains in eternal bliss with no despondency*

Once on a visit to a carpenter's workshop, I witnessed the process of seasoning wood. The entire process is quite arduous and the wood goes through various severities; it is exposed to high temperatures and is pressed multiple times to harden it and so on. Eventually, the seasoned wood becomes so robust that it neither expands nor shrinks when exposed to extreme weather conditions. Similarly, when a Sikh seeks the sanctuary of his Satguru, his journey along the prescribed path shown by his Satguru can seem arduous. However, eventually, like the seasoned wood, he is liberated from vices such as lust, rage, greed, attachment and pride and bestowed with virtues such as truthfulness, contentment and faith.

I do not possess any education qualifications. However, you are all aware that when a large piece of land is irrigated, a small patch of land in its surrounding also gets moist through water seepage. Similarly, many intellectuals and highly educated people surround me today and therefore, I am also able to share a few words of wisdom.

When we visit western countries, we find that although people had migrated there for better prospects and happiness; they are frustrated and discontented. What could be the reason for this? It is their search for happiness in materialism. This is the root cause of such dispositions. Nanak tells us:

**॥੩॥ ਕਲਤ੍ਰੁ ਲਛਮੀ ਮਾਇਆ**

*Putar Kaltar Lachhmee Maa-i-aa*

*Children, spouse and wealth*

ਇਨ ਤੇ ਕਹੁ ਕਵਨੈ ਸੁਖੁ ਪਾਇਆ

*In Tay Kaho Kavnai Sukh Paa-i-aa*

*Who has ever obtained eternal peace from these?*

Sri Satguru Arjan Dev Ji has further given an account of what today's man is becoming like:

ਜੇ ਪਰਾਇਓ ਸੋਈ ਅਪਨਾ

*Jo Paraaeiou Soee Apanaa*

*That which belongs to another - he claims as his own*

ਜੇ ਤਜਿ ਛੋਡਨ ਤਿਸੁ ਸਿਉ ਮਨੁ ਰਚਨਾ

*Jo Thaj Shhoddan This Sio Man Rochanaa*

*What he should abandon, to that, his mind is attracted*

ਕਹਹੁ ਗੁਸਾਈ ਮਿਲੀਐ ਕੇਹ

*Kehahu Gusaaee Mileeai Kaeh*

*So how then, can he meet the Lord?*

ਜੇ ਬਿਬਰਜਤ ਤਿਸ ਸਿਉ ਨੇਹ

*Jo Bibarajath This Sio Naeh*

*He falls in love with what is forbidden*

ਝੂਠੁ ਬਾਤ ਸਾ ਸਚੁ ਕਰਿ ਜਾਤੀ

*Jhoot Baath Saa Sach Kar Jaathee*

*That which is false, he believes to be true*

ਸਤਿ ਹੋਵਨੁ ਮਨਿ ਲਗੈ ਨ ਰਾਤੀ

*Sath Hovan Man Lagai N Raathee*

*That which is true, his mind is never willing to accept*

ਬਾਵੈ ਮਾਰਗੁ ਟੇਢਾ ਚਲਨਾ

*Baavai Maarag Taedtaa Chalanaa*

*He is inclined to take the crooked unrighteous path*

ਸੀਧਾ ਛੋਡਿ ਅਪੁਨਾ ਬੁਨਨਾ

*Seedhhaa Shhodd Apoothaa Bunanaa*

*Straying away from the right path, he drifts into the wrong direction*

If one walks towards the west expecting the sun to rise in that direction, he can walk for as long as he wants but this will never happen. Similarly, if one turns his back towards the sun and tries to chase his shadow, however fast he runs, he will not be able to catch it. On the contrary, if he turns and walks towards the sun, his shadow will follow him and even if someone tries to hold the shadow they will be unable to do so.

This world and its dealings are a part of God's *maya*, It is all-pervading and we spend our time chasing after it foolishly. Overcoming it can only happen with the blessings of Satguru Ji. If your focus is towards Satguru Ji, *maya* will not disturb you. However, it is not possible to overcome the illusions of *maya* without the help of the true Guru. The true Guru blesses us with the sacred *naam* and its benefits are stressed throughout Gurbani. With regards to *naam*, Sri Satguru Nanak Dev Ji says in *Japu Ji Sahib*:

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ

*Bhureeai Math Paapaa Kai Sang*

*But when the intellect is stained and polluted by sin*

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ

*Oihu Dhhopai Naavai Kai Rang*

*It is cleansed by the Love of the naam*

There is a particular species of bird that lays its eggs high up in the mountains. Only those of her offspring whose location she remembers will survive, the rest will perish. Similarly, only those who remember God will be saved, the rest will be burnt away in the *maya* of this world.

ਉਡੇ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ

*Ooddae Oodd Aavai Sai Kosaa This Paashhai Bacharae Shhariaa*

*The flamingos fly hundreds of miles, leaving their young ones behind*

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ

*Thin Kavan Khalaavai Kavan Chugaavai Man Mehi Simaran Kariaa*

*Who feeds them? Who teaches them to feed themselves? Have you ever thought of this in your mind?*

This is the power of *simran*. When we do our daily hour of *naam simran*, God will surely take care of us in all respects. The importance of receiving *naam* from your Guru is written in Gurbani:

ਗੁਰ ਮੰਤ੍ਰ ਹੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ ਧ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ

*Gur Manthr Heenasy Jo Praanee Dhhriganth Janam Bhrasattaneh*

*That person who has not taken naam from his Guru, his life is cursed and polluted*

ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ

*Kookareh Sookareh Garadhabheh Kaakeh Sarapaneh Thul Khaleh*

*That person is no different to a dog, pig, donkey, crow or snake*

I urge every Namdhari family to recite and complete at least one *paht* of either *Sri Aadh Granth Sahib* or *Sri Dasam Granth Sahib*. This is very important for us because *Gurbani* speaks volumes about the importance of *naam simran*. When we read *Gurbani*, we should feel motivated to practice more *naam simran* and become true *Gursikhs* of *Satguru Ji*.

What qualities should a *Gursikh* possess? *Gurbani* says:

ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਸੇਵਕੁ ਜੋ ਰਹੈ

*Gur Kai Grihi Sevak Jo Rehai*

*The selfless Sikh serves in the Guru's house*

ਗੁਰ ਕੀ ਅਗਿਆ ਮਨ ਮਹਿ ਸਹੈ

*Gur Kee Aagiaa Man Meh Sehai*

*He obeys the command of his Guru wholeheartedly*

ਆਪਸ ਕਉ ਕਰਿ ਕਛੁ ਨ ਜਨਾਵੈ

*Aapas Ko Kar Kashh N Janaavai*

*Remains ever so humble not as to attach any importance to himself*

Everyone should recite *Gurbani* and practice *naam simran*. Together, both help us become the type of people that *Satguru Ji* adores; those who try to love the people they would otherwise dislike. With the blessing of the Almighty Lord, it is possible that even those who hate us may undergo transformation and have a change of heart, such that they also begin to love us. This character development is progressed when we spend time reading books that aid our spiritual knowledge and understanding. Finally, with the verses below of *Gurbani*, I take your leave:

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ

Satgur Saethee Rathiaa Dharageh Paaeai Thaa

*Attuned to the True Guru, you shall receive a place of honour in the  
court of the Almighty Lord*





# GLOSSARY

<b>Ahunkaar</b>	Ego.
<b>Akaal Purakh</b>	Reference to the Almighty Lord
<b>Anand Karaj</b>	Traditional Sikh wedding.
<b>Arj</b>	To make a humble request.
<b>Asa di Vaar</b>	Hymns composed by the Sikh Satgurus, usually sung in the ambrosial hours before sunrise.
<b>Asu Da Mela</b>	Festival in the month of 'Asu' (September/October), which usually concludes the Jap Paryog.
<b>Bemukh</b>	An individual who renounces his Satguru.
<b>Bekhal, Fakir</b>	12th century Sufi saint.
<b>Bhai Gurdas Ji</b>	(1551-1636) Born in Goindwal (Punjab), he was a companion of four Sikh Gurus, a writer, historian and preacher who was also the first scribe of the Sri Aadh Granth Sahib. His other works are collectively called 'Vaaran Bhai Gurdas' which are considered to be the key to unlocking the philosophy of Gurbani.
<b>Bhai Lehna Ji</b>	(1504-1552) Born in the village of Sarae Naga (Punjab), He was a close disciple of Sri Satguru Nanak Dev Ji and was chosen to become his successor as the second Sikh Guru. At the time he was designated as Guru, he was named Angad from Lehna. He popularized the present form of Gurmukhi script that became a medium of writing the Punjabi language. He composed 63 hymns which were included in the Sri Aadh Granth Sahib.
<b>Bhai Mani Singh Ji</b>	(1644-1737) Born in Mania, Punjab, he was a close devotee of Sri Satguru Gobind Singh Ji. Bhai Mani Singh Ji was martyred by the Mughal government for not converting to Islam.
<b>Bhai Nand Lal Ji</b>	(1633-1713) Born in Ghazni (Afghanistan), an eminent poet and devotee of Sri Satguru Gobind Singh Ji.
<b>Chandi di Vaar</b>	A composition by Sri Satguru Gobind Singh Ji describing the conflict between demi-gods and demons. In the composition, the supreme goddess Chandi (Durga) is the liberating power that crushes the perpetrators of falsehood.
<b>Charan</b>	A word used to describe the feet of an enlightened person, most commonly used in Gurbani to describe the feet of Satguru Ji or saints.
<b>Chakraseeh Lakh Joti</b>	Reference to Sikh concept of transmigration of the soul circling through the 8.4 million life forms.
<b>Chashan</b>	To have a glimpse or view of your beloved Satguru Ji.
<b>Chaswandh</b>	Refers to the concept in Sikhi of offering a tenth of one's earnings towards Satguru Ji.
<b>Chastkar</b>	A Sikh turban.

<b>Dhaan</b>	Contributing towards a charitable cause.
<b>Dharma</b>	The path of righteousness.
<b>Dholak</b>	Simple Indian Percussion instrument, used by village folk to sing the praises of the Lord. As the singer sings, the <i>dholak</i> player adds rhythm to the song.
<b>Diwan</b>	A congregation in the presence of Satguru Ji.
<b>Duapar</b>	The third of the four age cycle preceding Kalyug.
<b>Farid Ji, Sheikh</b>	(1173-1265) A sufi saint whose writings were compiled in the <i>Sri Aadh Granth Sahib</i> .
<b>Ganga</b>	River Ganges.
<b>Giani</b>	A learned person.
<b>Gopis</b>	Describing a group of cow-herding women who were unconditional in their love for Lord Krishna.
<b>Granthi</b>	A learned person who reads the Sikh Scriptures.
<b>Gurbani</b>	The Guru's prose
<b>Gurdwara</b>	Place of worship for Sikhs.
<b>Gurmata</b>	Counsel or tenets of the Guru.
<b>Gurmukh</b>	A person who follows the teachings of his Satguru.
<b>Gursikh</b>	A person who is devoted to his Guru.
<b>Guru</b>	Teacher, or reference to a spiritual teacher (Satguru).
<b>Guru Nanak Naam Leva Sikh conference</b>	A conference called in 1934 under the guidance of Sri Satguru Partap Singh Ji. The conference was aimed at uniting various Sikh factions that existed at the time and to promote brotherhood between them. Effectively, the conference called upon all those who believed in the philosophy of Sri Satguru Nanak Dev Ji to unite as one
<b>Gutha</b>	A booklet containing selected sacred Sikh prayers.
<b>Harnakash</b>	A mighty King mentioned in Gurbani and various Puranic texts and was the father of Prehlood. He is known for wanting to kill his son for being a devotee of Vishnu.
<b>Hola Mahalla</b>	A spring festival initiated by Sri Satguru Gobind Singh Ji, celebrated on the first day of the lunar month of Chet (March/April).
<b>Hukam</b>	The command of the Guru.
<b>Hukamnama</b>	The formal command from the Guru
<b>Ishnaan</b>	To bathe head to toe
<b>Jap</b>	Chant.
<b>Jap Poryog</b>	A period of forty days during which deep meditation ( <i>naam simran</i> ) is practiced for spiritual gain. Originally initiated by Sri Satguru Partap Singh Ji in 1906, this is an annual feature in the Namdhari calendar typically taking place from mid-September to mid-October.
<b>Japu Ji Sahib</b>	Hymns composed by Sri Satguru Nanak Dev Ji and is the first passage of the <i>Sri Aadh Granth Sahib</i> .

<b>Jiwan Nagar</b>	A village in Haryana, named after the mother of Sri Satguru Partap Singh ji. This was an area purchased by Satguru Ji during the partition of India with the land being used to settle Sikh refugees from Pakistan.
<b>Kuam</b>	Lust.
<b>Kabir Ji, Bhagat</b>	(1440-1518) A 15th-century Indian saint, whose 464 verses were compiled in Sri Aadh Granth Sahib, the largest composition by any bhagat.
<b>Kalyug</b>	The last of the four age cycle proceeding Duapar.
<b>Kanga</b>	Comb, one of the five articles of faith worn by a Sikh.
<b>Karma</b>	Literally means 'action', but broadly alludes to the spiritual principle of cause and effect whereby the action of a person in the present may influence the future of that individual.
<b>Kashera</b>	Undergarment worn by Sikhs, one of the five articles of faith worn by a Sikh.
<b>Kuthakoar</b>	A narrator and preacher of religious teachings.
<b>Kirpan</b>	A dagger, one of the five articles of faith worn by a Sikh. Namdhari Sikh's now attach a symbolic dagger to their kanga.
<b>Kirtan</b>	Hymns of Gurbani sung in the respectively composed ragas.
<b>Krah Parshoad</b>	A sweet made with equal portions of ghee, sugar and flour offered to all visitors to the Gurdwara. It is regarded as food blessed by the Guru.
<b>Kiadh</b>	Anger.
<b>Langar</b>	A community kitchen where food is served free of cost without discrimination to any visitor. This is an integral part of a Gurdwara and Sikhi.
<b>Lela</b>	A divine play, typically associated to the activities of God (or His incarnations) and the macrocosmic manifestations of the universe.
<b>Lobh</b>	Greed.
<b>Mala</b>	White, homespun cotton rosary with 108 beads.
<b>Munmukh</b>	An individual who is self-centred, opposite in disposition to a Gurmukh.
<b>Maryada</b>	Code of Conduct based on the teachings of the Gurm's.
<b>Mata Bhupinder Kaur Ji</b>	The wife of Sri Satguru Partap Singh ji and mother of Sri Satguru Jagjit Singh ji
<b>Mata Ji</b>	Revered mother
<b>Mata Jiwan Kaur Ji</b>	The wife of Sri Satguru Hari Singh ji and mother of Sri Satguru Partap Singh ji.
<b>Maya</b>	Worldly illusion.
<b>Moh</b>	Attachment.
<b>Naam</b>	Four letter mantra given under the authority of Satguru Ji, which is the name of Akal Purakh.
<b>Naam Simran</b>	Meditating and chanting the naam.
<b>Namdhari</b>	Descriptive of the sect of Sikhs who were constantly absorbed in meditating on the naam of Akal Purakh.
<b>Nitnem</b>	Daily prayer routine for a Sikh.

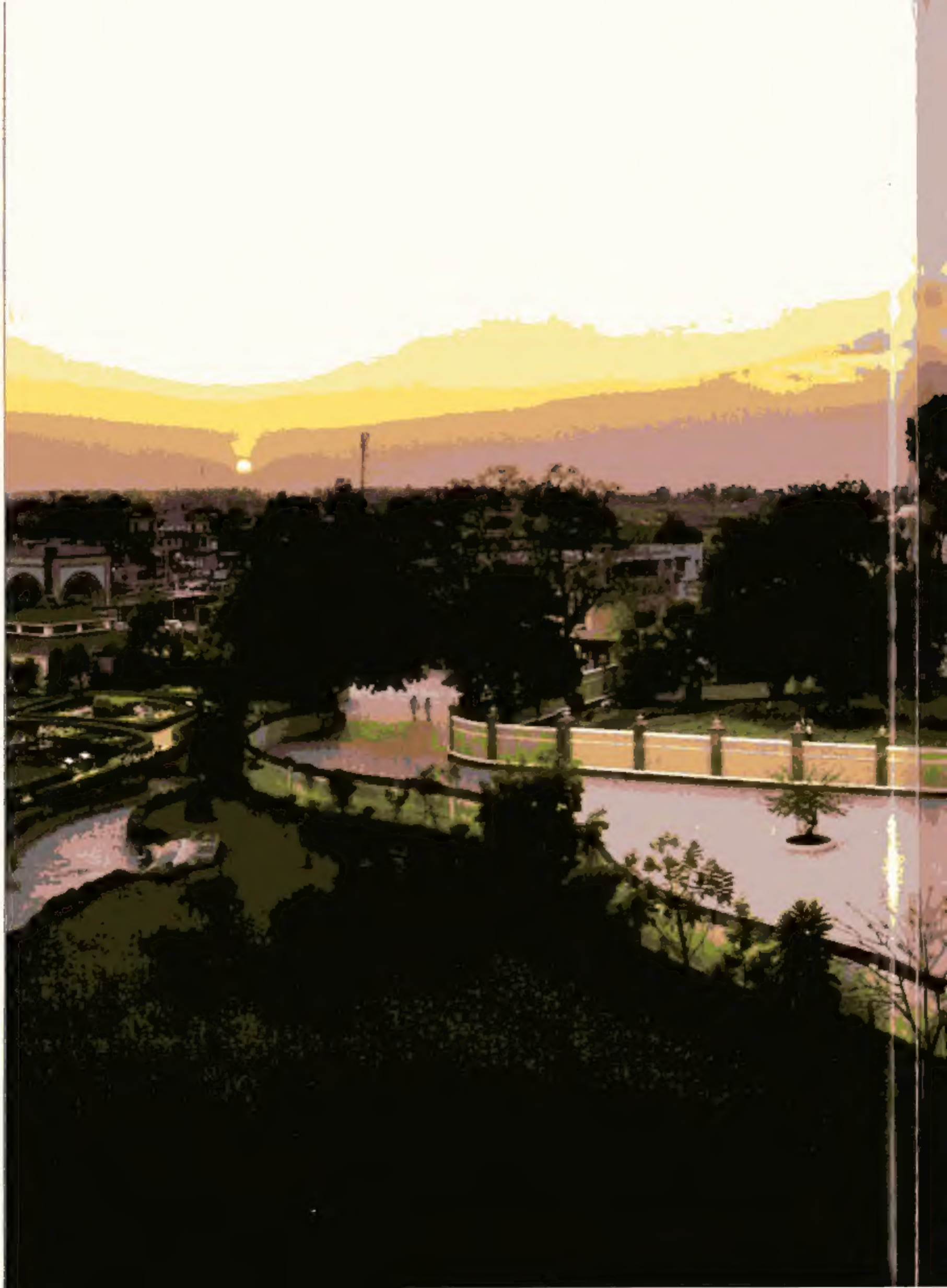
<b>Pahū</b>	A person who is versed in reading the Sikh scriptures.
<b>Pandit</b>	A knowledgeable person, who has the grasp of an array of various religious texts.
<b>Panth</b>	Literally means Path (mostly towards Godliness).
<b>Parkhi</b>	A tool used for collecting a small quantity sample.
<b>Paryog</b>	An experiment, usually as a reference to Jop Paryog.
<b>Pathan</b>	A member of a tribe from North West Pakistan.
<b>Prehlad</b>	A devotee of Vishnu and the son of the mighty King Harnakash.
<b>Raag/Ragas</b>	A melodic mode used in Indian classical music.
<b>Rababi</b>	A type of music tradition, initiated by Sri Satguru Nanak Dev Ji by engaging Bhai Mardana as His accompanist-musician.
<b>Rishi</b>	A person of saintly qualities.
<b>Sadh Sangat</b>	Congregation of saints.
<b>Sadharan Pohl</b>	A stagnated reading of the Sri Aadh Granth Sahib or Sri Dasam Granth Sahib.
<b>Sangat</b>	Holy congregation.
<b>Sangeet Samelan</b>	A festival of Indian classical music.
<b>Sant</b>	Saint.
<b>Sarbat da Bhalla</b>	To seek the blessings of God for the welfare of all of humanity.
<b>Satguru</b>	The true supreme Guru, who guides His congregation to spiritual enlightenment and liberation. Also in reference to the Almighty Lord.
<b>Satyug</b>	The first of the four age cycle preceding Treta.
<b>Save Lakh</b>	125,000.
<b>Sewa</b>	Selfless service
<b>Sikh</b>	Disciple of a Guru, one who is constantly learning. Also known as a Gursikh.
<b>Sikhi</b>	The path of a Sikh, set out by the Satguru.
<b>Simran</b>	The constant chanting of naam with a focus on the divine Lord, Akool Purokh.
<b>Sodh</b>	A code of practice prescribed by the Satguru to promote self-discipline and to heighten spirituality.
<b>Sri Aadh Granth Sahib</b>	Sikh holy scriptures compiled first by the fifth Guru and one which contains utterances of six Sikh Guru's and thirty-six Saints.
<b>Sri Dasam Granth Sahib Ji</b>	Sikh scripture attributed to writing of the tenth Guru, Sri Satguru Gobind Singh Ji
<b>Sri Satguru Arjan Dev Ji</b>	(1563-1606) Born in the village of Goindval, Punjab. He compiled and collated the Hymns of the prior Satguru's and contributed a total of 2,218 hymns to the Sri Aadh Granth Sahib. Sri Satguru Arjan Dev Ji was the first Sikh Satguru to be martyred

<b>Sri Satguru Gobind Singh Ji</b>	(1666-1812) Born in the village Patna, Bihar; took responsibility of guiding the Sikhs at the tender age of 9 after the martyrdom of His father, Sri Satguru Tegh Bahadur Ji. He spent His childhood years studying Persian and Sanskrit, and was skilled in the art of war. In 1699 He baptised Sikhs with Amrit and commanded them to wear the 5 Ks - five articles of faith. He also composed His own volume of text, the Sri Dasam Granth Sahib.
<b>Sri Satguru Hari Singh Ji</b>	(1819-1872) Born in the village of Bhaini, Ludhiana. After the deportation of Sri Satguru Ram Singh Ji in January 1872, the responsibility as the spiritual master fell on to Satguru Hari Singh Ji to guide the Sikhs. Satguru Ji spent most of His time in deep meditation at the peak of the British oppression against Namdharis.
<b>Sri Satguru Nanak Dev Ji</b>	(1469-1539) Born in the village of Talwandi, Punjab, now in Pakistan; The first Satguru of the Sikhs. He set out on a series of spiritual journeys through India, Tibet and Arabia that lasted 32 years in total. Satguru Nanak Dev Ji studied and debated with the learned men He met along His journeys whilst reigniting the path of spirituality amongst all. He blessed the world with naam and initiated the tradition of appointing a successor, a lineage of Satgurus. He also composed 974 hymns which were compiled in the Sri Aadh Granth Sahib.
<b>Sri Satguru Partap Singh Ji</b>	(1889-1959) Born in the village of Bhaini, Punjab; He took over as the spiritual head of Namdhari Sikhs in 1906 and continued to guide them for 53 years. He started the tradition of the Jap Paryog.
<b>Sri Satguru Ram Das Ji</b>	(1534-1574) Born in Chuna Mandi, Lahore; the fourth Satguru of the Sikhs. He composed the Laava that are now used as part of the Sikh marriage rites. He established the town of Ramdaspur, which later became Amritsar. Sri Satguru Ram Das Ji composed 688 hymns to the Sri Aadh Granth Sahib.
<b>Sri Satguru Ram Singh Ji</b>	(1816-) Born in Raiyan, Punjab; Social reformer, a spiritual teacher who was also the first Indian to use non-cooperation as a political weapon against the British establishment where He encouraged the boycott of all British merchandise and services. Sri Satguru Ram Singh Ji was taken into custody and was deported first to Alahabad, then to Burma where He remained as state prisoner until He went incognito. Namdharis believe He did not die in British custody and that he will return one day.
<b>Suba</b>	A governor appointed by Satguru Ji, in charge of managing the spiritual affairs of the respective town/village.
<b>Sukhmani</b>	Hymns composed by Sri Satguru Arjan Dev Ji on page 262 of the Sri Aadh Granth Sahib.
<b>Toot</b>	A rhythmic pattern, based in Indian classical music.
<b>Treto</b>	The first of the four age cycle preceding Duapar.
<b>Updesh</b>	Divine discourse.
<b>Yuga</b>	Reference to the four ages of time (Satyug, Treto, Duapar, Kalyug).

















*'Only when love for Satguru Ji resides within our body and soul do we experience the sweetness associated with His path...'*

*'We should keep in mind not to harbour hatred towards anyone and be more worried about introspection rather than worry about what others do...'*

*'Let us try and walk the path that Satguru Ji has shown us and instill forgiveness and patience as virtues within ourselves...'*

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